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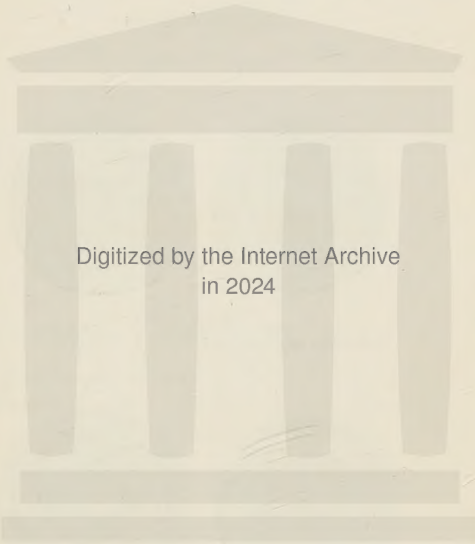
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HERODOTUS

BOOK VI.





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Tripod

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(Combined arms of Croton and Sybaris; struck in commemoration of the victory over the latter city)

HERODOTUS

BOOK VI.

EDITED WITH

AN INTRODUCTION, NOTES AND MAPS

BY

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London

MACMILLAN AND CO., LIMITED

NEW YORK: THE MACMILLAN COMPANY

1906

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First Edition, 1891,
Reprinted 1897, 1906,

GULIELMO D. GEDDES

UNIVERSITATI ABERDONIENSI PRAEFECTO

ΤΡΟΦΕΙΑ

PREFACE.

THIS edition was undertaken some years ago with the object of supplying the English student with an introduction to the study of Herodotus. While in Germany this study has been vigorously prosecuted, as is shewn by the excellent editions that have appeared as well as by a cloud of dissertations and programmes, in England Herodotus has been, for whatever reason, undeservedly neglected. Consequently the assistance at the command of the English student—except in the case of the, let it be hoped, increasing minority who read German—has been very limited¹.

In preparing this edition I have striven to make myself acquainted with all the work that has been done on Herodotus of recent years. The various commentaries have been constantly consulted; in particular would I express once for all my great obligations to those of Abicht, Krüger and Stein. A repeated perusal of Herodotus has shewn how scanty are the gleanings which they have left to those who come after them. The selection of various readings has been gathered from the editions of Herwerden,

¹ Within the last year a couple of editions of Book VI. have appeared, which, however, I have not seen.

Holder and Stein. The various dissertations and articles on Herodotus have so far as possible been consulted; a list will be found at the end of the introduction. For the history Busolt's *Griechische Geschichte*, with its references to the literature of the subject, has been particularly valuable.

The most difficult question for the editor of Herodotus is that of the dialect. The discovery of numerous Ionic inscriptions and a more careful study of the remains of the poetical literature of Ionia have furnished a very different picture of that dialect from that presented to us in the manuscripts of Herodotus. The question then is, did Herodotus use a form of Ionic more archaic than that of the earliest of the Ionic poets, more archaic than that of the literary language of the seventh century, or has his text been tampered with by grammarians of later times, who, confounding Ionic with the language of Homer, corrupted the text in the belief that they were emending it! The latter hypothesis seems to me infinitely the more probable, and in this edition an attempt has been made to bring the text into harmony with the evidence derived from the above-mentioned sources. Unfortunately this evidence is fragmentary, and in too many instances it is impossible to determine with certainty the form in use in the fifth century. In such cases I have made it my rule to adhere to the traditional form, believing it to be the best course to proceed with caution and not to take a step beyond what the evidence warrants. To some I shall probably seem to have gone too far, to others not to have gone far enough; at all events an honest

effort has been made to grapple with the difficulties. Fresh inscriptions will doubtless throw light on much that is now dark; in many cases of the contraction of vowels decisive evidence can be got only from the discovery of metrical inscriptions or of new fragments of the Ionic poets. In view of recent finds we need not despair of recovering some portion also of the poetical literature of Ionia. The evidence on which a decision has been arrived at in each case will be found in the introduction and the works referred to there. In one point the traditional orthography has, contrary to the evidence, been retained for the sake of convenience—the *spiritus asper* has been written as in Attic, though there is no doubt that it had disappeared in the dialect which Herodotus used.

In the introduction on the dialect I have not contented myself with giving the bare correspondences between Ionic and Attic, but have tried to explain the relations between the two dialects, wherever a brief explanation was possible. Dr Smyth's article on the vocalism of the Ionic dialect came into my hands in time to be of great use to me in this, as it is in the vowels that the chief difference between Attic and Ionic lies.

Some references have been given to Mr Giles' *Manual of Comparative Philology*, of which he kindly sent me advance sheets. Unfortunately, as the work was not completed, reference could not be made to it throughout.

For the assistance of the student, who is only too apt to mix up all dialects together, an attempt has been made in the commentary to discriminate un-

Attic words and usages. Care has been taken to secure accuracy in this, but it is inevitable that some evidence should have been overlooked on the one side or on the other. Krüger's Commentary has been very helpful. Some assistance has also been got from Diener's dissertation *De sermone Thucydidis quatenus cum Herodoto congruens differat a scriptoribus Atticis*, and, with regard to the verb, from Zekides, *Λεξικὸν ἀπάντων τῶν ῥημάτων τῆς Ἀττικῆς πεζογραφικῆς διαλέκτου*. A complete lexicon of the Attic dialect is a thing greatly to be desired.

In view of the different estimates of the two families of manuscripts it seemed desirable to give a selection of important variants. Purely dialectical variations have been neglected.

My best thanks are due to Mr Giles of Emmanuel College and Mr Neil of Pembroke College, Cambridge, and to my colleague Prof. Wilkins, for their kindness in reading the proofs and suggesting many alterations and improvements.

My thanks are also due to the publishers for the liberal spirit with which they have met my wishes in the matter of maps and types of coins.

I have only to add that I shall be very grateful for any criticisms and suggestions.

J. STRACHAN.

THE OWENS COLLEGE,
MANCHESTER,
January 31, 1891.

INTRODUCTION.

OF the life of Herodotus very little is known. He belonged to the town of Halicarnassus¹, a Dorian colony, in which, however, the Ionic dialect was in official use². The year of his birth is unknown; it is given as 484 B.C., but that date has been arrived at by putting his ἀκμὴ (40th year) at the time of the colonisation of Thurii 444 B.C.³ His parents' names are given as Lyxes and Dryo or Rhoio⁴, and he doubtless belonged to one of the noble families of the place. He is further said to have been the nephew or cousin of Panyasis⁵, an epic poet of some note who composed a poem called the *Heraclea*. He is said to have been compelled to go into exile in Samos because of the despot Lygdamis son of Pisindelis and grandson of Artemisia, by whom

Herodotus' life.

¹ Ἡροδότου Ἁλικαρνησέος, i. 1. Hence his interest in Artemisia, who, at the time of the Persian wars, ruled over Halicarnassus, together with Calydna and the islands of Cos and Nisyrus.

² As is shewn by inscriptions.

³ As has been shewn by Diels, *Rhein. Mus.* xxxi. 49.

⁴ Suidas, s. v. Ἡρόδοτος and Πανύσις. Lyxes is a name which is found on inscriptions of Halicarnassus.

⁵ Suidas, l. c. This explains his familiarity with Epic poetry and his interest in the story of Heracles, e.g. ii. 44. Panyasis is also said to have been a τερατοσκόπος, which may account for Hdt.'s interest in oracles and signs.

Panyasis was slain, to have returned and assisted in expelling the despot, and then to have left Halicarnassus owing to the envy of the citizens¹.

The next event of his life which is recorded is a public recitation in Athens 446—5, for which he is said to have been rewarded on the proposal of one Anytus with a sum of ten talents². Here doubtless he established his friend-

¹ Suidas, *l. c.* This account is not free from difficulties, as Hdt. (vii. 99) relates that Artemisia had a son whom he calls a *νεαυίας*. Now this son who is called a *νεαυίας* in 480 B.C. could scarcely have been of age to succeed to the throne much before 455 B.C., and in 454 B.C. Halicarnassus appears on the Athenian tribute-lists as a member of the Athenian confederacy. This would leave no time for the reign of Lygdamis. Rühl, *Philologus* xli. 68, thinks that the tradition is at fault, and that Lygdamis was not Pisindelis' son, but his younger brother. Busolt, *Griech. Gesch.* ii. 99, supposes that he may have remained even under the Athenian empire till about 449, not as irresponsible despot, but as head of a constitutional government. That would scarcely harmonise with his supposed expulsion by Hdt. and others. There is an inscription of Halicarnassus on which Lygdamis appears (Bechtel, *Ion. Inscr.* 238), but it is not of a nature to throw any light on the subject. Bauer, *Herodots Biographie* (*Sitzber. d. Wien. Akad.* 1878) 402, rejects the tradition. That Hdt. resided for some time in Samos is shewn by his familiarity with the monuments and history of the island, and his partiality to the Samians. Cf. i. 70, ii. 16, iii. 39—48, 54—60, 113, 120 sqq., 139, iv. 43, 88, 152, v. 112, vi. 14, vii. 13 ff. sq., 22 sq., viii. 15, ix. 106. Rühl, *l. c.*, explains the *illwill* of the citizens by his philo-Athenian tendencies, which would be distasteful to the aristocracy of Halicarnassus.

² This is related on the authority of Diyllus, an Attic historian, who wrote in the beginning of the third century. The date seems to have been calculated from the foundation of Thurii, Rühl, *Philol.* xli. 71. The sum is probably too high, Busolt, *Griech. Gesch.* ii. 94. Accounts of recitations at other places as Olympia and Corinth are mere inventions.

ship with the poet Sophocles¹, and formed one of the circle of Pericles, the glories of whose house he celebrates in his history². Soon after this he emigrated to the new Athenian colony of Thurii in lower Italy (founded B.C. 444), and found there a second home³. From thence he must have returned to Athens, where he was during the opening year of the Peloponnesian war⁴, and where he probably died⁵. The last event to which he refers is the invasion of Attica in 427 (IX. 73). His death may be placed before or about 425⁶.

The travels of Herodotus hold a most important place in his life. As the information about them is derived from his histories themselves, His travels⁷. no complete itinerary of his journeys can be drawn up, since it is only occasionally that he makes it clear that he had visited a place himself, and, when that is not so, there may be greater or less probability, but there can be

¹ Zurborg, *Hermes* x. 206 sqq.

² VI. 125 sqq.

³ So much so that in Arist. *Rhet.* vii. 9 stands Ἡροδότου Θουρίου ἧδ' ἱστορίης ἀπόδεξις.

⁴ Whether or not v. 77 refers to the completed Propylaea (completed 432), his references to current events shew that he must have been in Greece again.

⁵ *Hermes* xii. 359. According to Suidas his grave was in Thurii. There may have been a monument to him, but that does not prove that he was buried there. According to others he died in Pella.

⁶ VI. 98 Hdt. says that in the three generations under Darius, Xerxes, and Artaxerxes the Greeks suffered more than in the twenty preceding generations. Artaxerxes died 424 B.C.

⁷ Matzat, *Ueber die Glaubwürdigkeit der geographischen Angaben Herodots über Asien*, *Hermes*, vi. 392—486; Hildebrandt, *De itineribus Herodoti Europæis et Africanis*, Lips. 1883. Doubts have been raised as to whether Herodotus actually extended his travels so far, cf. Sayce, *Herodotus*, I.—III. introd.

no certainty. With Greece itself and with the Greek islands it might be expected that he was familiar, and this expectation is confirmed by the indications in his history¹. The same is true of the coast of Asia Minor². Towards the interior he is acquainted with the road from Smyrna to Sardis (II. 106), also with Sardis itself (I. 80, 84, v. 101), and with the tomb of Alyattes in its neighbourhood (I. 93). To the east of Sardis it is probable that he penetrated as far as the Phrygian town of Celaenae and no further³. Besides, he was personally acquainted with the valley of the Maeander⁴. With regard to his more extended travels, he voyaged along the north coast of Asia Minor as far as Colchis and the mouth of the Phasis⁵. On the western side of the Pontus he made his way as far as Euxampaeus (IV. 81), and it is highly probable that he visited the neighbouring Greek colony of Olbia: there is no evidence that he penetrated into the interior of Scythia. The error into which he falls about the Tauric Chersonese (II. 86) and his ignorance of the

¹ As certainly visited by him Hildebrandt, *op. cit.* 66, gives Trachinia, Thermopylae and its neighbourhood, Delphi, Thebes, the territory of Plataea, Athens, Sparta with Therapnae, Tegea, Nonacris, Olympia; and of the islands Salamis, Delos, Samothrace, Thasos, Zacynthus, Artemisium in Euboea, most probably also Paros.

² Among places visited here may be mentioned, Miletus, Ephesus, Smyrna, Phocaea, the district of Ilium, and naturally the neighbourhood of Halicarnassus, the islands Lesbos, Chios, Samos, Rhodes, Cyprus. The way in which he speaks of the Ionian cities, I. 142, VI. 14, indicates a greater familiarity with them than the above list shews.

³ Matzat, 405—407.

⁴ He uses the Maeander to illustrate his statements about Egypt, II. 10, 29 (Matzat, 407).

⁵ Matzat, 413—417.

coast north of the mouth of the Phasis are against his having sailed along that part of the coast¹. In that case he must have returned from Colchis by the way he went, and made a separate voyage to the west coast. He visited Tyre on account of its Heracles-cult. He passed along through Syria and Palestine and Arabia Petraea (II. 2, III. 113), probably on his way to Egypt². His way, starting from Tyre, would lead by Ashdod ("Αζωτος II. 157), Ascalon, Gaza, Jenysus and the south of the Serbonic lake to Pelusium³. The longest of his land journeys in Asia was his visit to Babylon, on which occasion it is probable that he continued his journey as far as Susa⁴. As he shews no first-hand acquaintance with the royal highway between Sardis and Susa⁵, he must have made his way through Syria, probably sailing down the Euphrates to Babylon⁶. There is no evidence that he penetrated further⁷. In Africa he travelled through Egypt as far as Elephantine (II. 29). He also paid a separate visit to Cyrene⁸. Of travels in Lower Italy and Sicily there is no certain evidence except that he was at Thurii and Metapontum (IV. 15)⁹. It is *a priori* likely that when he lived in Thurii he should make journeys in the neighbourhood,

¹ Matzat, 417.

² Matzat, 422—430, who identifies Κάδυτος, which Hdt. (III. 5) indicates that he saw, with Gaza.

³ Matzat, *l. c.*

⁴ There is not much evidence for Susa itself, but he speaks (VI. 119) as though from personal observation of a well near Andericca, a town in the neighbourhood of Susa.

⁵ He describes it at second-hand (Matzat, 454).

⁶ Matzat, 442—444.

⁷ That he did not visit Agbatana is clear from the errors into which he falls (Matzat, 462—464).

⁸ Probably from Samos, Hildebrandt, *op. cit.* 53.

⁹ Hildebrandt, 41—52.

and his knowledge of Sicily renders it extremely probable that he visited that island¹.

It is impossible to fix with any accuracy the dates of these various journeys. His travels in Asia would naturally be undertaken from Halicarnassus, and would thus fall in the earlier part of his life when, as a subject of the King, he would have special facilities for visiting the different parts of the empire. His travels in the Pontus would also have been accomplished before he left for the West. When Herodotus visited Egypt he found it in the undisturbed possession of the Persians (II. 30, 98, 99), consequently his visit must have been after 454². It follows also from III. 12 that it was a considerable time after the battle of Papremis 459³.

The results of his travels he has given to the world in his history. This is grouped round the central idea of the struggle between the East and the West, which begins in mythical times and culminates in the invasion of Xerxes and his overthrow. After briefly touching on the mythical struggles between Greece and Asia (I. 1—5), he passes on to historic times. Croesus was the first of the barbarians who had made Greeks tributary to him, and so Herodotus gives the history of the dynasty of Croesus and his overthrow by the Persians (I. 6—94). This leads him on to an account of the rise of

¹ For the literature for and against a visit to Sicily see Hildebrandt, 51.

² Perhaps after 449, since Amyrtaeus maintained himself in the marshes till that year; cf. II. 92 ff. 140, III. 15, Busolt, *Gr. Gesch.* II. 92.

³ He compares the skulls of Egyptians and Persians who fell in that battle; now in the climate of Egypt it takes some time for the flesh to decay completely. From II. 13 Gutschmidt (*Philol.* x. 669 ff. sq.) inferred that Hdt.'s visit must have been about 450 B.C., cf. Wiedemann, *Herodots zweites Buch*, p. 4.

the Persian empire. Beginning with the revolt of the Medes from the Assyrians he first gives some account of the Median empire (cc. 26—107), and then goes on to relate the birth of Cyrus and his miraculous preservation, and the overthrow of the Median power by him (cc. 108—130). Thereupon follows a digression on the manners and customs of the Persians (132—140). Cc. 141—176 contain an account of the subjugation of the Ionians and other peoples of Asia Minor by Harpagus, general of Cyrus, with digressions on the Greek cities of Asia Minor (142—151), the Carians (171), the Carians (172), and the Lycians (173). This is followed by an account of Cyrus' conquest of Babylon (178—200), with digressions on Babylon and Babylonia and the manners and customs of the inhabitants (178—187, 192—200). Then comes Cyrus' expedition against the Massagetae and his death, with geographical disquisitions (201—214), followed by an account of the manners and customs of the Massagetae (215—end). The conquest of Egypt by Cambyses gives occasion for an account of that country which occupies Book II. Book III. opens with a narrative of Cambyses' conquest (1—16), which is followed by an account of his designs against other peoples of Africa (17—26). Cc. 26—39 narrate various other acts of Cambyses. In cc. 39—60 he digresses to the contemporary history of Samos and its despot Polycrates, which leads to an account of Periander, despot of Corinth (48—53). Then comes an account of the uprising of the false Smerdis, and the death of Cambyses (61—66), the reign of Smerdis, his overthrow, and the succession of Darius (67—87), Darius' arrangement of his kingdom, and the tribute paid to him (88—97), the country and customs of the Indians (98—106), and of the Arabians and other peoples (107—117). At 120 Herodotus returns to Polycrates and relates his death (120—128). Then comes the further history of Darius' reign, the subjugation of Samos (139—149), the

revolt of Babylon and its subjugation (150—end). Book iv. treats of Darius' expedition against the Scythians (1—4, 83—144) with a digression on the Scythians (5—82). Cc. 145 167, 200 205 contain an account of Cyrene with a digression on Libya (168 199). With Book v. Herodotus begins the more immediate subject of his history—the Persian wars. The book opens with an account of Persian operations in Thrace and Macedonia (cc. 1—23), with a digression on the Thracians (3—10). In cc. 23—36 are related the causes which led up to the Ionic revolt. This is followed by an account of the revolt itself and its suppression (37—vi. 32), into which are interwoven a number of digressions—on the Spartan king Anaxandrides and his sons (39—48), on the royal road to Susa (52 54), and on the history of Athens (55—96). Book vi. 33—47 continue the narration of the further operations of the Persians against the Greeks down to the overthrow of Mardonius, with a digression on Miltiades and his successors in the Chersonesus (34 41). Cc. 48—92 relate further attempts of Darius on Greek freedom, and the consequent quarrels of the Greeks themselves, with various digressions on Spartan history. Cc. 93—120 contain an account of the first invasion of Greece by the Persians. This is followed (121—131) by a defence of the Alcmaeonidae and an account of the family. Then comes an account of the fall of Miltiades (132—136). The book closes with a relation of the expulsion of the Pelasgians from Attica, their migration to Lemnos, and their subjugation by the Athenians. Books vii.—ix. form the crowning point of the whole, treating of the great invasion of Xerxes and his overthrow. In these the digressions are much fewer, -on Sicilian affairs (vii. 153 167), the Athamantidae in Alos (197), Hermotimus and his revenge (viii. 104—106), the origin of the Macedonian royal house (137—139), on the prophet Evenius (ix. 93, 94).

With regard to the composition of the histories of Herodotus various conflicting theories have been put forward. The chief points in dispute are, (1) whether Herodotus published first several parts of his history separately, and afterwards worked them up into a complete whole, (2) whether books VII.—IX. were written before the rest of the work, (3) whether the history is finished, or whether Herodotus intended to carry it further. The chief supporter of the so-called *λόγοι* theory is Bauer¹, who has tried to shew that Herodotus at first composed a number of independent histories (*λόγοι*) as *Αἰγύπτιοι λόγοι*, *Λιβυκοὶ λόγοι*, *Περσικὰ λόγοι*, *Σκυθικοὶ λόγοι*, *Λύδιοι λόγοι*. The question here is one of degree. No one will be inclined to deny that when Herodotus set about the completion of his history, he had probably already worked up different portions of the material separately, or that, especially in the first four books, the greater episodes might be treated as independent *λόγοι*. But that by no means proves that these parts were composed singly without regard to their union as a whole, or that they were published in a separate form. Ammer has shewn that there is so extensive a series of cross references between the different parts, one part being so necessary for the understanding of another, that if Bauer's hypothesis were true, the final edition would have involved not merely a piecing together but a new revision of the material. No more can Schöll's² theory be established

¹ *Die Entstehung des herodotischen Geschichtswerkes*, Vienna, 1878. For the other literature see Ammer, *Ueber die Reihenfolge und Zeit der Abfassung des herodotischen Geschichtswerkes* (Progr. Straubing, 1882, p. 3), Busolt, *Griech. Gesch.* II. 94.

² *Philologus*, ix. 193 sqq.: against him Weil, *Revue Critique*, 1878, p. 26 sq., Cwilinski *Zeitschrift f. österr. Gymnas.* xxxii. 273 sq., Bachof, *Quaestiuncula Herodotea* (Progr. Eisenach, 1880). This hypothesis might seem to be supported by the public recitation at Athens, since the history of the Persian

that the history of the second Persian war was composed first. In the absence then of any decisive evidence to the contrary it may be assumed that Herodotus wrote his history in the same order in which it has come down to us. The further question might be raised whether there is any evidence to determine the date of composition of the different parts. The question has been carefully worked out by Kirchhoff¹, who, from the internal evidence of the history together with the reference to it in the *Antigone* of Sophocles, arrives at the conclusion that books I.—III. 119 were composed by Herodotus between 446—443 during his first stay in Athens. At Thurii for some unknown reason he did not resume the work till towards the end of his stay there, when he completed the third book, and wrote the fourth. He returned to Athens about the beginning of the Peloponnesian war and between 431/30 and 428/7 carried the work as far as we have it. Several points in this theory are very doubtful. The passage in the *Antigone* is regarded by most as spurious, and the expulsion of that removes the most cogent argument that the earlier books were written at Athens. Against that also is the fact that in the first books too there are undoubted references to lower Italy². The last part of book III. as well as book

wars would be the part that would most please an Athenian audience; but the date of that recitation is too uncertain to prove anything, and besides there is nothing to shew that what Herodotus read was part of the history that we possess. He may simply have selected from the material he had collected some things that would be of interest to his hearers. (Ammer *op. cit.* 48.)

¹ *Ueber die Entstehungszeit des herodotischen Geschichtswerkes* (Reprint Berlin, 1872). For a discussion of the theory see *Journal of Philology*, xv. 86 sq.

² I. 94, 145, 167; cf. further II. 177 where speaking of a law of Solon's he says τῶ ἐκείνῳ (i.e. the Athenians) ἐς αἰεὶ χρεώνται.

iv. bear certain traces of being written in Thuri¹. The first four books then seem to have been written in Thuri. Whether book v. was written in Athens is uncertain, as it is not clear that v. 77 refers to the Propylaea of Mnesicles. Another much disputed point is whether his work is finished or whether he had intended to carry it on farther. Gomperz² (*Sitzungsbericht der Wiener Akademie* ciii.) argues that Herodotus did not intend to carry his work farther, that with the fall of Sestos and the defeat of Xerxes his task was finished, that he could not have gone on without being forced to relate the dissensions that arose among the Greeks, and that the words ἄρχειν εἶλοντο λυπρὴν οἰκέοντες μάλλον ἢ πεδιάδα...δουλεύειν form a fitting conclusion. On the other hand one might expect the history to be carried on to some more decisive turning point than the capture of Sestos, and an unfulfilled promise of a story which he says he will relate ἐν τοῖσι ὀπίσθε λόγοισι (vii. 213) implies that when he wrote these words he meant to carry his history farther. In any case he cannot have intended to carry it on very far, as in referring to events of the Pentekontaetia and even of the transference of the command at sea to the Athenians, he uses such expressions as ταῦτα μὲν ἐγένετο ὕστερον without remarking according to his usual custom that he will relate them elsewhere³.

A further question arises in connexion with the Ἀσσύριοι λόγοι. In i. 184 he promises an account of the Assyrian kings ἐν τοῖσι Ἀσσυρίοις λόγοις, and his history contains no Ἀσσύριοι λόγοι. It has been supposed

The one or two references to Athens (i. 98, ii. 7) are easily intelligible in an Athenian colony,

¹ iii. 129—139, iv. 99.

² Against Gomperz, Kirchhoff, *Sitzungsbericht der Berliner Akademie* 1885, 301 sq., and against him Meyer, *Rhein. Mus.* xlii. 146—8.

³ Meyer, *l.c.*

that Herodotus published this as a separate work, but Kirchhoff (*Die Entstehungszeit* 4) has shewn how little support there is for this. His own explanation is not more convincing, that Herodotus, owing to an interruption in his work, forgot his promise. It is much more probable that Herodotus, when he wrote those words, did intend to bring in an Assyrian episode, but that he found no suitable place for it, and that the words remained uncanceled because he did not give a final revision to his work.

Herodotus' predecessors in the field of history are generally classed together under the common name of *λογογράφοι*¹. Following in the footsteps of the genealogical Epos², they made it their chief task to set forth in prose the mythical material to hand. They composed histories, some of Greeks, others of barbarians, by cities and nations, without connecting them with one another, their common aim being to put on record the traditions of the several cities and peoples without adding to and without taking from them³. They dealt chiefly with the founda-

¹ As λόγος λόγοι are used in the sense of *history*, so Thucydides uses λογογράφος in the meaning of *historian* in the passage where he proudly contrasts his work with that of his predecessors (including Herodotus), i. 21 οὔτε ὡς λογογράφοι ξυνέθεσαν ἐπὶ τὸ προαγωγότερον τῇ ἀκροάσει ἢ ἀληθέστερον. Afterwards it took the meaning of writer of judicial speeches—its usual signification in Attic. Its application as a class name to the early Greek historians has no justification in the meaning of the word, but may be retained for the sake of convenience (cf. Lipsius, *Quaestiones Logographicae* 16, Leipzig, *Index Lect.* 1885).

² Strabo i. 18 πρῶτιστα ἡ ποιητικὴ κατασκευὴ παρῆλθεν εἰς τὸ μέσον καὶ εὐδοκίμησεν· εἶτα ἐκέλην μιμούμενοι, λύσαντες τὸ μέτρον, τᾶλλα δὲ φυλάξαντες τὰ ποιητικά, συνέγραψαν οἱ περὶ Κάδμον καὶ Φερεκύδη καὶ Ἑκαταῖον.

³ Dionys. Halicar. *De Thuc.* ind. c. 5, who thus characterises

tions of cities (κτίσεις) and the genealogies of ruling families (γενεαλογίαι), while their περιηγήσεις were descriptions of various lands with passages from their history. Most of them are mere names. Among the older logographi are Cadmus of Miletus¹; Acusilaus of Argos (circ. 500), who wrote γενεαλογίαι of a mythical nature in which he is said to have employed and corrected Hesiod; Hecataeus of Miletus (in the time of the Persian wars), the most important of the logographi, who wrote γενεαλογίαι and a περιήγησις or περίοδος γῆς, a geographical

them and Herodotus---οἱτοι (sc. the logographi) προαιρέσει τε ὁμοία ἐχρήσαντο περὶ τὴν ἐκλογὴν τῶν ὑποθέσεων, καὶ δυνάμει οὐ πολὺ τι διαφερούσας ἔσχον ἀλλήλων· οἱ μὲν τὰς Ἑλληνικὰς ἀναγράφοντες ἱστορίας, οἱ δὲ τὰς βαρβαρικὰς· καὶ αὐτὰς δὲ ταύτας οὐ συνάπτοντες ἀλλήλαις, ἀλλὰ κατ' ἔθνη καὶ κατὰ πόλεις διαιροῦντες καὶ χωρὶς ἀλλήλων ἐκφέρουντες, ἕνα καὶ τὸν αὐτὸν φιλάττοντες σκοπὸν, ὅσαι διεσώζοντο παρὰ τοῖς ἐπιχωρίοις μνήμαι κατὰ ἔθνη τε καὶ κατὰ πόλεις, εἴτ' ἐν ἱεροῖς εἴτ' ἐν βεβήλοις ἀποκείμεναι γραφαί, ταύτας εἰς τὴν κοινὴν ἀπάντων γυνῶσιν ἐξενεγκεῖν, οἷας παρέλαβον, μήτε προστιθέντες αὐταῖς τι μήτ' ἀφαιρῶντες· ἐν αἷς καὶ μύθοι τινες ἐνῆσαν ὑπὸ τοῦ πολλοῦ πεποιημένοι χρόνου καὶ θιατρικαὶ τινες περιπέτειαί· πολὺ τὸ ἡλίθιον ἔχειν τοῖς νυν δοκοῦσιν, λέγειν τε ὡς ἐπὶ τὸ πολὺ τὴν αὐτὴν ἅπαντες ἐπετήδεισαν, ὅσοι τοὺς αὐτοὺς προείλοντο τῶν διαλέκτων χαρακτῆρας, τὴν σαφῆ καὶ κοινὴν καὶ καθαρὰν καὶ σύντομον καὶ τοῖς πράγμασι προσφυῆ καὶ μηδεμίαν σκευωρίαν ἐπιφαίνονσαν τεχνικὴν· ἐπιτρέχει μὲντοι τίς ὥρα τοῖς ἔργοις αὐτῶν, καὶ χάρις τοῖς μὲν πλείων, τοῖς δ' ἐλάττων· δι' ἣν ἔτι μένουσιν αὐτῶν αἱ γραφαί. ὁ δ' Ἀλικαρνασσεὺς Ἡρόδοτος τὴν τε πραγματικὴν προαίρεσιν ἐπὶ τὸ μείζον ἐξήνεγκε καὶ λαμπρότερον, οὔτε πόλεως μιᾶς οὔτ' ἔθνους ἐνὸς ἱστορίαν προελόμενος ἀναγράψαι, πολλὰς δὲ καὶ διαφόρους πράξεις ἐκ τῆς Εὐρώπης ἐκ τῆς Ἀσίας εἰς μίαν περιγραφὴν πραγματείας ἀγαγεῖν. καὶ τῇ λέξει προσεπέδωκε τὰς παραληφθεῖσας ὑπὸ τῶν πρὸ αὐτοῦ συγγραφέων ἀρετάς.

¹ Whose existence, however, has been called in question: cf. Lipsius *op. cit.* 8. Suidas assigns to him a Κτίσις Μιλήτου καὶ τῆς ὅλης Ἰωνίας in four books.

work based on his travels¹, with a map (πίναξ); Charon of Lampsacus (in the time of Artaxerxes I.), who wrote in four books the annals of his native city (ᾠροι Λαμψακηνῶν) and a *Περσικά* in two books²; Eugeon of Samos author of ᾠροι Σαμιακοί, Dionysius of Miletus who wrote a *Περσικά*, and others. Among the younger logographi who flourished before the Peloponnesian war are Xanthus of Lydia (wrote under Artaxerxes 465—426), who was the author of a history of Lydia (Λυδιακά) in four books, Pherecydes of Athens³ (about middle of 5th century), whose work in ten books, called sometimes *Ἱστορίαι*, sometimes *Γενεαλογίαι* or *Αὐτόχθονες*, treated of the pedigrees of gods and noble families, much attention being paid to Athenian antiquities, Hellanicus of Mitylene (a contemporary of Herodotus), the author of numerous works partly of a genealogical nature as the *Φορωνίς* (dealing with Argos), *Ἀσωπίς* (Boeotia), *Δευκαλιωνεία*, *Ἀτλαντίς*, partly histories of Greeks and barbarians as the *Ἀτθίς*, *Τρωικά*, *Περσικά*.

Herodotus was well acquainted with the older poets. Of the Epic poets he refers to Homer⁴, Hesiod⁵, with Musaeus⁶, Bacis⁷, Olen⁸, and Aristeas⁹ of Proconnesus. Of the lyric poets he men-

Sources of
Herodotus.

¹ The genuineness of the divisions on Egypt and Asia has been called in question but without reason, Diels, *Hermes* xxii. 411 sqq.

² There are also ascribed to him *Κτίσεις* and *Ἑλληνικά*.

³ He is sometimes said to have been a native of Leros, but there seem to have been three persons of the name of Pherecydes, one of Athens, another of Leros, the third of Syros (Lipsius, *op. cit.* 17 sq.).

⁴ II. 23, 53, 116; IV. 29, 32, V. 17; VII. 161.

⁵ II. 53; IV. 32.

⁶ VII. 6; VIII. 96; IX. 43.

⁷ VII. 6; VIII. 20, 77, 96; IX. 43.

⁸ IV. 35.

⁹ IV. 13.

tions Archilochus¹, Sappho², Alcaeus³, Solon⁴, Anacreon⁵, Simonides of Chios⁶, Pindar⁷; further, Aesop⁸, Lysistratus⁹, Aeschylus¹⁰, Phrynichus¹¹. It is in itself probable that he should have been further acquainted with the earlier historians, but to what extent he used them is much disputed¹², and the scantiness of their remains does not permit of a certain answer. It appears that he used Hecataeus even when he does not mention him by name¹³, and, if that is so, it is *a priori* possible that he may have borrowed from others in the same way. It has been inferred that he was unacquainted with Xanthus of Lydia and Charon of Lampsacus¹⁴, and he and Hellanicus seem to have been mutually independent. But while in some points he may have derived information from his predecessors or from official documents and monuments with their inscriptions¹⁵, these sources had not the same value for him as they would have for a modern historian; he

¹ I. 12.² II. 135.³ V. 95.⁴ V. 113.⁵ III. 121.⁶ V. 102; VII. 228.⁷ III. 38.⁸ II. 134.⁹ VIII. 96.¹⁰ II. 156.¹¹ VI. 21.

¹² As representing the two extremes may be mentioned Heil, *Logographis qui dicuntur num Herodotus usus esse videatur*, Diss. Marburg, 1885, and Panofsky, *De fontibus Herodoti*.

¹³ Thus in II. 70, 71, 73 the description of the phoenix, of the hippopotamus, and of the mode of hunting the crocodile, were taken from Hecataeus, and it is probable that he was his authority for many events connected with the Ionic revolt. Diels has shown (*Hermes* xxii. 429) that such a treatment of one writer by another did not in antiquity imply any literary dishonesty, cf. Wiedemann, *Herodots zweites Buch*, p. 23.

¹⁴ This has been inferred from the discrepancies between Xanthus and Herodotus, and for Charon of Lampsacus, among other things from Herodotus' ignorance of the meaning of the saying of Croesus vi. 37.

¹⁵ Cf. iv. 88; v. 59, 60; vii. 228 and *Rhein. Mus.* xxvii. 234.

preferred to draw from the living fount of oral tradition, shewing no perception of the necessary shortcomings of such a record. Above all is this true of his account of the Persian wars¹.

In discussing the credibility of Herodotus it is necessary to distinguish between the trustworthiness of the historian himself and the trustworthiness

The credibility of Herodotus. of his authorities. As to the former, there is no occasion for doubting his personal good faith, or for disbelieving his assertion that he reproduced faithfully what he heard², all the less so that he often gives two or more versions of the same story or repeats what he looks upon as incredible. He exercises no scientific criticism of his authorities, and, unlike his great successor, shews no insight into the weaknesses of oral tradition³. But while we may believe that Herodotus repeated what he heard, it is impossible to have the same confidence in his authorities. With regard to foreign countries modern research has shewn that he has been led into many mistakes by ignorant or malicious informants, and in Greece itself the history of so recent an

¹ See especially Nitzsch, *Ueber Herodots Quellen für die Geschichte der Perserkriege*, Rhein. Mus. xxvii. 226—268; Wecklein, *Ueber die Tradition der Perserkriege*, Sitzungsbericht der Bayerischen Akademie 1876, 240—311.

² Cf. the well-known passage, vii. 152 ἐγὼ δὲ ὀφείλω λέγειν τὰ λεγόμενα, πείθεσθαι γε μὲν οὐ παντάπασι ὀφείλω, καὶ μὲν τοῦτο τὸ ἔπος ἐχέτω ἐς πάντα τὸν λόγον, further, ii. 123 ἐμοὶ δὲ παρὰ πάντα τὸν λόγον ὑπόκειται ὅτι τὰ λεγόμενα ὑπ' ἐκάστων ἀκοῇ γράφω, iii. 1 οἷτος μὲν ὁ πιθανώτερος τῶν λόγων εἴρηται· δεῖ δὲ καὶ τὸν ἔσσον πιθανόν, ἐπεὶ γε δὴ λέγεται· ῥηθῆναι, iv. 195, v. 45, and contrast Hecataeus, Fr. 332 τάδε γράφω ὥς μοι ἀληθέα δοκεῖ εἶναι· οἱ γὰρ Ἑλλήνων λόγοι πολλοὶ τε καὶ γελοῖοι, ὥς ἐμοὶ φαίνονται, εἰσίν.

³ It was doubtless Herodotus whom Thucydides had chiefly in view when he wrote (i. 20) οὕτως ἀταλαίπωρος τοῖς πολλοῖς ἡ ζήτησις τῆς ἀληθείας καὶ ἐπὶ τὰ ἐτοῖμα μᾶλλον τρέπονται.

event as the Persian wars had been obscured and distorted by various influences¹, such as the popular view which looked upon the overthrow of the Persians as due to the special intervention of the gods, and the Greek imagination which adorned the story with signs and wonders and oracles for the most part *caticinia post eventum*, even altering dates to bring natural phenomena into significant connexion with events², the natural desire to magnify Greek achievements and to conceal what was to their discredit, the party hatred within the individual states and the enmities between the various cities. Further, the popular imagination reveals itself in the numerous anecdotes which give a vividness to the tale. Herodotus plainly shews his admiration for Athens and especially for Pericles and the Alcmaeonidae. This influence shews itself in many ways. In the history of the Persian wars the Athenians alone fall into no errors and escape without blame, and the stories to the discredit of the Corinthians and Thebans (vii. 233, viii. 5, 94, ix. 52, 69) come from the same source. The influence of the Periclean circle is seen in his unfavourable opinion of Themistocles, whom he disparages as much as possible. In these cases Herodotus represents the Athenian traditions and those of the house of Pericles.

Herodotus was a man of deep religious feeling, which led him to treat with reverence the religious mysteries of

¹ Cf. Wecklein, *op. cit.*

² Thus the solar eclipse of B.C. 478 is made to coincide with the departure of Xerxes from Sardis, 480 (Hdt. vii. 37). For another instance of this see vi. 98 note. In this respect Herodotus quite shared the popular belief, and in some instances his religious and ethical view of the world may have biassed his judgment, as in his account of the fate of Miltiades (vi. 134), where he prefers the mysterious account of the Parians themselves to the intelligible common Greek version preserved by Ephorus.

barbarians as well as Greeks. With regard to the popular

beliefs he may be said to stand midway between the simple belief of earlier times
His attitude to the popular theology.

shared by the mass of the people of his own time and the scepticism prevalent in the cultured circles of Periclean Athens. In this respect he stands in somewhat the same relation to Thucydides¹ as Sophocles stands to Euripides. Neither Herodotus nor Sophocles had in their youth fallen deeply under the influence of the new culture. He does not expressly deny the many gods of the multitude, but he looks upon the popular ideas about the birth of the gods, their forms and attributes, as the product of poetic fancy², he derives many of their names and cults from Egypt³, he contrasts unfavourably their worship of images and their anthropomorphic notions of their gods with the purer beliefs and usages of the Persians⁴. He himself believes in a divine power (*θεός, τὸ θεῖον, δαίμων, τὸ δαιμόνιον*) which guides and orders the universe and which brings sure retribution (*τίσις*) upon the transgressor; in his anger the innocent often suffers with the guilty⁵. In the affairs of men this belief appears as a sort

¹ The difference in the points of view of Herodotus and Thucydides is perhaps best illustrated by their attitude to oracles. Herodotus pays great respect to them and quotes them frequently, Thucydides refers to them but seldom and treats them for the most part with quiet contempt, cf. v. 26 *εἰρήσει τις τοῖς ἀπὸ χρησμῶν τι ἰσχυρισμένοις μόνον δὴ τοῦτο* (i.e. that the war would last twenty-seven years) *ἐχυρῶς ξυμβάν*, ii. 54. But Herodotus is not altogether free from the rationalising spirit, cf. vii. 129.

² ii. 53 οὔτοι δὲ (sc. Ἡσίοδος καὶ Ὅμηρος) εἰσὶ οἱ ποιήσαντες θεογονίην Ἕλλησι καὶ τοῖσι θεοῖσι τὰς ἐπωνυμίας δόντες καὶ τιμὰς τε καὶ τέχνας διελόντες καὶ εἶδεα αὐτῶν σημήναντες.

³ ii. 4, 49 sq., 53, 57, 156; vii. 189.

⁴ i. 131.

⁵ Cf. ii. 120.

of fatalism; no man can escape from his appointed fate¹. In common with many of his countrymen² he takes a gloomy view of human life³. He also shares in the common Greek belief⁴ of the envy of the gods. "God cutteth down all that is preeminent, God suffereth none but himself to be proud⁵." Excessive good fortune, even when accompanied by no sin, is sure to end in calamity⁶. Of his fondness for signs and wonders we have already spoken.

The charm of Herodotus' style met with wide admiration in antiquity. Dionysius of Halicarnassus praises its charm and persuasive-
His style.
ness, its natural and unaffected grace⁷. Athenaeus⁸ calls him the honey-voiced (*μελίγηρς*). Cicero⁹ compares him to a peacefully flowing stream. He is reckoned as belonging to the middle style (*μέσος χαρακτήρ*) as opposed to the *ἐψηλὸς* and the *ἰσχνός*¹⁰. He is said to excel *ἐν τοῖς ἠθικοῖς*

¹ Usually expressed by *χρῆν* or *ἔδα*, I. 8, 120; II. 161; IV. 79; V. 33, 92; VI. 64; VIII. 53.

² Cf. Simonides *Fr.* 32, 39, Pind. *Pyth.* VIII. 95, Soph. *O. C.* 1225 sq.

³ Cf. especially VII. 46, I. 32.

⁴ *παλαίφατος ἐν βροτοῖς γέρων λόγος*, Aesch. *Ag.* 750.

⁵ VII. 10 E.

⁶ Exemplified in the story of Polycrates III. 40.

⁷ *Epist. ad Cn. Pomp.* 3 *ἡδονὴν δὲ καὶ πειθὴ καὶ τέρψιν καὶ τὰς ὁμοιογενεῖς ἀρετὰς εἰσφέρειται μακρῶ Ὀουκυνδίδου κρείττονας Ἡρόδοτος: de Thucyd.* 23 *παρεσκεύακεν* (Ἡρόδοτος) *τῇ κρατίστη ποιήσει τὴν πεζὴν φράσιν ὁμοίαν γενέσθαι πειθοῦς τε καὶ χαρίτων καὶ τῆς εἰς ἄκρον ἡκούσης ἀρετῆς ἔνεκα.*

⁸ 71 E.

⁹ *Orator* 12 *sine ullis salebris quasi sedatus amnis fluit.* (Cf. Quintil. (*Inst. orat.* ix. 4. 18), *In Herodoto vero cum omnia, ut ego quidam sentio, leniter fluunt, tum ipsa διάλεκτος habet eam iucunditatem ut latentes etiam numeros complexa videatur:* x. 1. 73.

¹⁰ Marcellus, *Vit. Thuc.* 40, Dionys. Hal. *de comp. verb.* 24.

as Thucydides does ἐν τοῖς παθητικοῖς¹. But Herodotus also sometimes reveals his power in the latter too, as in the story of the wife of Intaphernes, of Psammenitus (III. 14), of Lycophron son of Periander (III. 50—53). As the clauses of his sentences are simply co-ordinated with one another, not wrought up into cunningly constructed periods, he is considered a master of the λέξις εἰρομένη² as opposed to the λέξις κατεστραμμένη or periodic structure. In this he imitates his predecessors, though an examination of their fragments shews an advance as compared with them. As has been remarked, this simple style with its resumptions (ἐπαναλήψεις) and natural anacolutha gives the work the character rather of a charming conversation than of a set composition, and to this conversational style belong the many expressions borrowed from the language of everyday life.

The history at once became famous. He is tacitly censured by Thucydides. Sophocles³ sometimes alludes to him, as does also Euripides⁴; and Aristophanes⁵ parodies several of his stories. Ctesias composed his Persian history as an attack upon Herodotus. Ephorus wrote a history of the Persian wars based on Herodotus which seems for the most part to have superseded him with the reading public. At Alexandria he seems to have been comparatively neglected. Under the Roman Empire the reaction against

¹ Dionys. Hal. *Ep. ad Cn. Pomp.* 3. 6 Θουκυδίδης τὰ πάθη δηλῶσαι κρείττων, Ἡρόδοτος δὲ τὰ γ' ἥθη παραστήσαι δεινότερος—τὸ μὲν Ἡρόδοτον κάλλος ἰλαρόν ἐστι, φοβερόν δὲ τὸ Θουκυδίδου.

² Arist. *Rhet.* III. 9.

³ Cf. Soph. *El.* 417, Hdt. I. 108, O. C. 337 with II. 35.

⁴ Cf. Eur. *Fr.* 452 with Hdt. v. 4. Wehrmann, *De Herodoti codicis Romani auctoritate* 21.

⁵ Arist. *Av.* 532, 1124 (Hdt. I. 179), 1130 (II. 27), 1142 (II. 136), 488 (VII. 14).

a forced and artificial style brought him into esteem again, and he was much read and imitated.

THE DIALECT.

With the exception of some Epic words and phrases¹ such as αἶ γὰρ I. 27, ἦ κε VII. 159, used for special effect, and some Doric proper names and technical terms as Ἄγυς, Θήπας, γαμύροι, the dialect of Herodotus must be regarded as Ionic. Ionic was the official language of his native city, Miletus that centre of early Greek culture was Ionic, and in the hands of the poets and λογογράφοι Ionic had become a literary dialect. Within the twelve Ionic states of Asia Minor Herodotus distinguishes four varieties (τρόποι I. 142). In the matter of inflexion the inscriptions shew no such diversity as would justify Herodotus' judgment, hence Bechtel (*Ion. Inser.* 137 sq.) rightly argues that the difference must have lain in the vocabulary, the vulgar speech in some cases borrowing much from the

¹ The influence of Epic poetry reveals itself furthermore in many turns of expression. At the same time great caution must be exercised in putting down a word as Homeric because it is found in Homer as well as in Herodotus. In many cases it can be shewn that these words formed part of the ordinary Ionic vocabulary, e.g. ἀτρεκής (Democr. *Phys. Fr.* 1), δατέϊσθαι (Democr. *Fr.* 71, δεδάσθαι Diogen. *Apoll. Fr.* 7), δίξηναι (Democr. *Fr.* 10, 20, Heracl. 8, 81), ἔλπομαι (Heracl. *Fr.* 7, 63), ἔρδειν (Democr. *Fr.* 101, 106, 118, 135, 203, also inser.), ἕκελος (Democr. *Fr.* 21). Such a phrase as ἐν χειρῶν νόμῳ is also found on inser., I. I. 240. 26. Among Attic writers the dialect of tragedy approaches to that of Hdt., since it was in Ionia that the Iambic metre which forms the dialogue of Tragedy took its rise (Wilamowitz von Möllendorf, *Phil. Untersuch.* VII. 310 sq.). Another but less likely explanation will be found in Rutherford, *New Phrynichus* 3 sqq., who gives a list of words common to both.

language of the pre-Hellenic inhabitants: compare the pure Ionic of Semonides of Amorgos with the mixture of Ionic and Lydian in the fragments of Hipponax of Ephesus. In the absence of evidence it is impossible to say to which of these varieties the language of Herodotus most nearly approached. As Miletus was the centre of Ionic culture, Wilamowitz von Möllendorf (*Zeitschrift f. Gymnasialwesen*, xxxi. 645) decides in favour of the dialect spoken there¹. The ancient grammarians distinguished the Ionic of Herodotus as ποικίλη from the ἄκρατος ἰὰς of Hecataeus. From the scanty fragments of the latter writer it is impossible to discover how far this is justified: in any case the difference seems to have lain in the vocabulary not in the inflexions (Bredow, 6 sq.).

Of the other Greek dialects Ionic approaches most nearly to Attic. Attic and Ionic form a group by themselves, their most distinctive feature being the change of a common Greek \bar{a} to η , e.g. μήτηρ = μάτηρ. Within themselves, apart from vocabulary, they differ chiefly in their different treatment of concurrent vowels.

In the following account of the dialect regard has been had also to the Ionic inscriptions and to the fragments of the Ionic poets, which in many points correct and supplement the testimony of the mss. of Herodotus. Distinction has been made between (I), cases where the correspondence is a regular one, i.e. brought about by the laws of sound-change, as σκή = σκιά, (II), where the correspondence is not regular, but is due to some other cause, such as analogy, e.g. ἔρσην = ἄρσην. Here ϵ does not correspond regularly to α , but both come by generalisation from a declension ἔρσην, *ἄρσενός.

¹ In II. 37 Hdt. (ABC) has a nom. ἀρχιέρεως, a Milesian form, I. I. 100.

Abbreviations.

BB. = Bezenbergers *Beiträge zur Kunde der Indo-Germanischen Sprachen*.

Bredow = Bredow, *De dialecto Herodotea*.

Br². — Brugmann, *Griechische Grammatik*, second edition.

Br. VG. = Brugmann, *Grundriss d. vergl. Gramm. der Idg. Sprachen*.

Curt. Stud. = *Studien zur griechischen und lateinischen Grammatik, herausgegeben von Georg Curtius*.

Fritsch = Fritsch, *Zum Vocalismus des Herodotischen Dialektes*.

G. = Giles, *A short Manual of Comparative Philology*.

I. I. — Bechtel, *Die Inschriften des ionischen Dialekts*.

KZ. — Kuhns *Zeitschrift für vergleichende Sprachwissenschaft*.

Meisterhans — Meisterhans, *Grammatik der Attischen Inschriften*, 2nd ed.

Meyer Gr. = Gustav Meyer, *Griechische Grammatik*.

Smyth Voc. — Smyth, *The Vowel-system of the Ionic Dialect*. (Extract from Vol. xx. of the Transactions of the American Philological Association.)

I. THE VOWELS.

1. Ionic ᾶ.

I. = Attic ᾶ, e.g. πατήρ, ἄγω, μοῦσα.

II. (α) = ε, μέγαθος, τάμνω, τράπω, and in compounds of γῆ, μεσόγαιος, κατάγαιος etc. = Attic -γεως.

The α of μέγαθος is perhaps due to the influence of μέγα. In τάμνω α has either come from the aor. ἔταμον = *ἐτιμον (G. § 156), or from a present formation *τανω = *τινω with μ from the other parts (Br². § 129). τράπω follows the aor. ἔτραπον, when the weak form of the stem is regular (ἔτραπον for *ἐτρπον: τρέπω — ἔφρυγον : φεύγω). Ionic -γαιος comes from -γᾶιο s, Attic -γεως from γᾶιος, γῆιος with metathesis of quantity, § 38.

(*h*) = η, μεσαμβρίη, ἀμφισβαστέω (also *I. I.* 113. 18), λάξις, λάξομαι, λάμψομαι, ἐλάμφθην, and sometimes in -a stems, e.g. τόλμα = τόλμη (cf. Br.². § 70 c).

μεσ-αμβρίη points to a weaker form of the stem of ἡμαρ, ἡμέρα. In ἀμφισβαστέω, ἀμφισβαστέω, η : α may represent strong and weak forms of the root (as ῥήγνυμι : ἰρράγην) : λάξις is more regular than λήξις, stems in -τι- having originally a weak grade of vowel: in λάξομαι, where η would be regular, the future having a strong grade of vowel, α comes from the pres. and the aor. The same is the case with λάμψομαι, where the μ also comes from the present: more closely parallel to λάξομαι is the Milesian λάφουαι *I. I.* 100, where μ has not intruded itself. In cases like τόλμα, there is confusion between different ways of forming the fem.

(*c*) = ο, ἀρρωδέω, ἀρρωδίη.

The origin of the word is obscure.

2. Ionic ā.

Indo-Germanic and common Greek ā in Ionic regularly became η. When ā occurs it is generally the result either (*a*) of contraction, τιμᾶ, or (*b*) of compensatory lengthening as παῖσα — πᾶντις, θάσσω, ἐλάσσω = *θάγχων, *ἐλάγχων (for *θεγχων, *ἐλεγχων with α from pos. and sup., Br. *U.G.* II. 1, § 135), φθανω = *φθανω, or (*c*) the word is of another dialect, e.g. Ἄγῆς, Κρᾶθῆς, Μενέλαος (Doric). In μᾶλλον for *μελιον α is due to μάλα, μάλιστα, and is lengthened to ā on the analogy of θάσσω, ἐλάσσω (Osthoff, *Perfect*, 450). There are also some other words where the reason for the ā is doubtful, such as ἑᾶσω, καρᾶδοκέω, ἰθαγενής, Smyth *Voc.*, 42.

3. Ionic ε.

I. = Attic ε, e.g. ἐγώ, λέγετε.

II. (*a*) = ᾶ, ἔρσην, τέσσερες, in εἶτεν, ἔπειτεν, ἔνεκεν, and in inflexion in -ας stems γέρας, γέρεος, ὀρέω = ὀράω.

In ἔρσην, ἄρσην (which is also Ionic, *I. I.* 68) an original declension ἔρσην, *ἄρσενός has been generalized in two different ways. τέσσερες and τίτταρες represent two forms of the

stem *qet₂ur*, *qet₂ur*. The relation of *εἶπεν*, *εἵπεν* to *εἶτα*, *ἔπειτα* is not clear: one might compare *κεν* and *κα* where *κα* (- **κ₂*) is a weaker form of *κεν*. If *εἵνεκα* = *sem meka* (Osthoff, *Perfect*, 336), *εἵνεκεν* must be due to the analogy of *εἶπεν*, etc. For *γέρας* and *όρέω* cf. §§ 56 d, 73.

(b) = η, μέν (= μῆν), ἔσσων, ἐσσώω.

μέν and μῆν are different ablaut forms of the same word. It has been suggested that ἔσσων for ἦσσων is due to the analogy of the opposite κρέσσων. ἔσσων has drawn after itself the verb.

(c) = ο, πεντεκόντερος, τριηκόντερος.

Ionic has kept the form of the root *ερ* (ἐρέσσω). Attic has the ablaut ο which is normal in such stems, *v.g.* λέγω : λόγος.

(d) = αι, Ἀλκμέων, δῖμνεως.

Ἀλκμέων comes not from Ἀλκμαίων, but from *Ἀλκμήων, Ἀλκμαῶν (whence in Doric Ἀλκμαν). δῖμνεως comes from *δῖμνης, *δῖμνᾱίος, and stands in the same relation to δῖμναιος as -γῆως to -γαιος, § 38.

(e) = ει, κρέσσω, μέζων, ἐς, ἔσω, ἔργω, δέξω, ἔδεξα, ὠδέεμαι, ἐδέχθην (from δείκνυμι), ἔωθα: in a₁l. in -εος — Attic -ειος, ἐπιτήδεος, τέλεος, αὔγεος and the like: and in fem. of a₁l. in -υς, ταχύς ταχεία, βραχύς βραχεία.

κρέσσω and μέζων = ¹κρετ-ων, ²μεγ-ων are more original than κρείττων and μελίζων. The ει of the latter has been explained as being due to the analogy of χείρων, ἀμείνων. Both ἐς and εἰς come from ἐν-s, the former originally before words beginning with a consonant (cf. *κεστός* = **κενστός* Meyer *Gri.* p. 296), the latter before words beginning with a vowel. ἔσω follows ἐς, ἔργω : ἔργω, εἶργω = εἰέργω (Hom. εἶργω) with prothetic vowel. δέξω, ἔδεξα, etc. (on inser. also pres. δείκνυμι I. I. 174, 14) are not etymologically connected with δείκνυμι; they come from ¹dek, Lat. *docco*, while δείκνυμι comes from ¹deik, Lat. *dico*. ἔωθα = **ἔῑωθα* ¹σῑηθ is more original than ἔωθα Meyer *Gri.* § 545. For ἐπιτήδεος etc. see § 10 b; traces of the original long syllable are found in comp. and sup. ἐπιτηδεότερος (not -ώτερος) -ότατος. In ταχεία βραχεία it is not clear whether ι has been lost or whether the fem. has been formed in a

different way, *i.e.* whether $\beta\rho\alpha\chi\acute{\epsilon}\alpha = *\beta\rho\alpha\chi\epsilon f\acute{\epsilon}\alpha$ or $*\beta\rho\alpha\chi\epsilon f\alpha$ (KZ. xxx. 404). $\delta\alpha\sigma\acute{\epsilon}\alpha\nu$ is found on inser. of Miletus (I. I. 100). The Ionic poets have $-\epsilon\acute{\iota}\alpha$ as in Attic, cf. Smyth *Loc.* p. 72.

4. Ionic η .

I. (α) = Attic η = common Greek \bar{a} or $\bar{\eta}$, $\alpha\acute{\nu}\epsilon\theta\eta\kappa\epsilon$, $\mu\eta\grave{\eta}\mu\alpha$, $\alpha\rho\epsilon\tau\acute{\eta}$, $\lambda\acute{\alpha}\theta\rho\eta$, $\theta\epsilon\acute{\eta}\sigma\alpha\sigma\theta\alpha\iota$.

(b) = \bar{a} , when in Attic \bar{a} has been kept after a vowel or ρ , $\omicron\iota\kappa\acute{\iota}\eta$, $\iota\sigma\chi\upsilon\rho\acute{\eta}$, $\pi\rho\eta\upsilon\varsigma$, $\tau\rho\iota\acute{\eta}\kappa\omicron\nu\tau\alpha$. \bar{a} is preserved in some Doric words $\Upsilon\hat{\alpha}\tau\alpha\iota$, $\text{'}\text{Ο}\nu\epsilon\hat{\alpha}\tau\alpha\iota$, $\text{Χοι}\rho\epsilon\hat{\alpha}\tau\alpha\iota$.

Ionic has thus gone a step beyond Attic in the change of original \bar{a} to η , or as is more likely, Attic has after a vowel or ρ changed again η to \bar{a} (Br². § 10, KZ. xxxi. 289). Some Ionic alphabets such as those of Ceos and Naxos had different symbols for η = original \bar{e} and η = original \bar{a} .

II. (α) = a , $\delta\iota\pi\lambda\acute{\eta}\sigma\iota\omicron\varsigma$, $\pi\omicron\lambda\lambda\alpha\pi\lambda\acute{\eta}\sigma\iota\omicron\varsigma$: $\nu\eta\upsilon\varsigma$, $\gamma\rho\eta\upsilon\varsigma$: $\pi\rho\acute{\upsilon}\mu\eta\eta$, $\pi\rho\acute{\omega}\rho\eta$, $\Sigma\mu\acute{\upsilon}\rho\eta\eta$: in subs. in $-\epsilon\iota\alpha$ (from adj. in $-\eta\varsigma$), *e.g.* $\alpha\delta\epsilon\acute{\iota}\eta$, $\alpha\lambda\eta\theta\epsilon\acute{\iota}\eta$, $\alpha\tau\epsilon\lambda\epsilon\acute{\iota}\eta$: from $-\eta\nu-$ stems $\iota\epsilon\rho\epsilon\acute{\iota}\eta$ (but $\beta\alpha\sigma\acute{\iota}\lambda\epsilon\iota\alpha$) : in nouns in $-\omicron\iota\alpha$ from adj. in $-\omicron\omicron\varsigma$, $\epsilon\upsilon\nu\omicron\acute{\iota}\eta$, $\pi\rho\omicron\nu\omicron\acute{\iota}\eta$, $\sigma\upsilon\nu\nu\omicron\acute{\iota}\eta$ (but $\delta\acute{\iota}\alpha\nu\omicron\iota\alpha$).

The relation of $\delta\iota\pi\lambda\acute{\eta}\sigma\iota\omicron\varsigma$ to $\delta\iota\pi\lambda\acute{\alpha}\sigma\iota\omicron\varsigma$ is uncertain. In $\gamma\rho\eta\upsilon\varsigma$, $\nu\eta\upsilon\varsigma$, η has been restored from the oblique cases, Idg. $n\bar{a}us$ having become in Gr. $\nu\bar{a}us$ (cf. G. 181, 4). In the other cases we have to do with different ways of forming the feminine, $-\bar{a}$, $-\acute{a}$, $-\bar{a}$, $-\acute{a}$, cf. Meyer *Gr*². § 48, Br². § 70 c.

(b) = ω , $\text{Μαι}\eta\tau\iota\varsigma$, $\text{Μαι}\acute{\eta}\tau\eta\varsigma$, $\text{'}\text{Αμ}\pi\rho\alpha\kappa\iota\acute{\eta}\tau\eta\varsigma$, for $-\acute{\omega}\tau\eta\varsigma$.

5. Ionic ι .

(a) = i , *e.g.* $\iota\acute{\epsilon}\nu\alpha\iota$, $\iota\epsilon\rho\acute{\omicron}\varsigma$.

(b) = ϵ , before σ + cons. + i , $\iota\sigma\acute{\tau}\eta$, $\epsilon\pi\acute{\iota}\sigma\tau\iota\omicron\varsigma$, $\iota\sigma\tau\acute{\iota}\alpha\omega$.

6. Ionic \bar{i} .

I. (a) = Attic \bar{i} , $\iota\delta\rho\acute{\upsilon}\epsilon\iota\nu$, $\omicron\iota\kappa\tau\acute{\iota}\rho\omega$, $\bar{\iota}\lambda\epsilon\omega\varsigma$.

(b) = \bar{i} , $\tau\acute{\iota}\nu\omega = \tau\acute{\iota}\nu\bar{\omega}$, cf. § 11 b.

(c) = $i\epsilon$! in $\iota\rho\acute{\omicron}\varsigma$ and its derivatives $\iota\rho\epsilon\acute{\upsilon}\varsigma$, etc. which are found in Ionic as well as $\iota\epsilon\rho\acute{\omicron}\varsigma$, etc.

The mss. of Hdt. have more often *ιερός* than *ιρός*, and *ιερός* is also more common on inser. That *ι* has arisen by contraction from *ιε* is highly improbable. At the same time Lesbian *ιρος* makes it impossible to derive *ιρός* from **ισρός* a by-form of *ιερός* = **ισερος* (KZ. xxix. 319); for another explanation see *Deutsche Literaturzeitung*, 1890, p. 1538.

II. = *ε*υ, *ιθύς*, *ιθύ*, *ιθέως*, *ιθύνω*.

The relation of the Ionic and Attic words is obscure (cf. KZ. xxx. 352).

7. Ionic *ο*.

(a) = Attic *ο*, e.g. *θεός*, *ὄμνυμι*, *ὄζω*.

(b) = *ω*, *ζόη* = *ζωή*.

8. Ionic *ω*.

I. = Attic *ω*, e.g. *έγώ*, *ὄλωλα*.

II. (a) = *ǎ*, *ζώω*.

In *ζώω* we have a different grade of the root *ζω*, *ζη* (Attic *ζῶ* is for *ζέω* *ζήω* not *ζάω* whence 3 sing. is *ζῆ* not *ζᾶ*), Meyer Gr². § 36.

(b) = *ā*, *θῶκος*, *θώσσω*.

ω is ablaut to *ā*.

(c) = *ε*, *πλώω*.

πλω is another form of the *πλεῖν*, seen also in Goth. *flōdus*, Eng. *flood*.

(d) = *η*, *πτώσσω*.

ω and *η* stand in ablaut relation to one another.

(e) = *αυ*, *θῶμα*, *τρῶμα*, *δια-φώσκω* (but *υπόφαισις*).

The relation of *ω* to *αυ* in these words is obscure.

(f) = *ου*, *ῶν*.

The relations of *ῶν* and *οῖν* are obscure: *ῶν* is also Aeolic, Boeotian and Doric.

(g) = *οη*, see § 42, 2.

9. I. *υ* = *υ*.

II. *υ* *ι*, *βύβλος*, *βύβλιος*, *βυβλίον*, while in earlier Attic *βίβλος*, etc. prevail. The word is a foreign one.

Diphthongs.

10. *αι, οι, αυ, ευ* = Attic *αι, οι, αυ, ευ*.

In the diphthongs *αι, ιι, οι*, there is a tendency in all Greek dialects to drop the second part of the diphthong before a following vowel. This prevails in early Ionic only to a very limited extent.

(a) *αι*. In inscriptions the loss of *ι* is found only in Chalcidian and Eretrian; there is no well-authenticated instance from Asiatic Ionic (Fritsch 37, 38). The Ionic poets write *αι*. In Hdt. the chief variation is in *αιεί*, *αεί*. Inserr. and poets shew that *αιεί* is the correct form. *αιετός* is the form given by the mss., also *κλαίω*, *καίω*, *ἐλαιον*, *ἐλαίη*. Proper names in *-αιεύς* as *Ἰστιαιεύς*, *Ἠλαταιεύς* preserve the *ι* (*Φωκαιοιεύς* sometimes appears as *Φωκαεύς*), as do proper names in *-αίη*, *-αυκός*, *-αίς*, as *Ἀχαιή*, *Ἀχαιυκός*, *Βοττιαίς*, *Ἠλαταιίς*. On the other hand *Θηβαίς* is right, since it comes from an *-α-* stem.

(b) *αι*. On inscriptions of the fifth century loss of *ι* is very rare *-ποήσαν* *I. I.* 156 B 30 (Teos), *δασίαν* 100 (Miletus). On the other hand in adj. in *-ειος* from *-ισ-* stems in one or two cases the mss. of Hdt. are in favour of *-εος*, *τέλειος* (inser. *τέλειος*), *ἐπιτήδεος*, but *ἐπέτειος*, in *ὑπωρέα* they vary (subs. from *-εσ-* adj. have regularly *αι*, as *ἀληθείη*). Of adj. from other stems *ἡμιόνειος*, *μήλειος*, but *βόειος*, *χήμεος*, *Ἀριμάσπειος*, *Ἑπερβόρειος*; in *αἴγειος* v. 58 the mss. vary. In these cases Fritsch would write *-ειος*. Further in fem. adj. in *-έα* = *εία*, if *ι* has been actually lost, cf. § 3 c.

(c) *οι*. On inser. of fifth century only one instance of the loss of *ι* (only before an *e* sound) is found, and that is Eretrian *Εὐβοεύς*, *I. I.* 19, 31. On the Asiatic mainland *οι* is metrically short in *ἰποίησε*, (Abdera) *I. I.* 162. Examples of the retention of *ι* are numerous. Of Lyric poets Anacreon has *ἐπτοήθη*, *ἀδοιάστως*. In Hdt. *οι* prevails, *εὐνοίη*, *προνοίη*, *ποίη* (= **ποφια*), *ροίη*, *φλοιός*, *ὁμοχροίη*: in *στοίη* (= **στοφιᾶ*) the A family of mss. has *στοή*: for *Εὐβοιεύς*, etc. the mss. have mostly *Εὐβοεύς*; *χλόη*. In the two last cases Fritsch would prefer *Εὐβοιεύς*, *χλοίη* (after

χλοιούσθαι, χλοιώδης, but for χλόη cf. Arch. (?) 108, : *χλώη Brugmann *M. U.* i. 51).

11. Ionic *ει*.

Here a distinction must be made between (1) the original diphthong *ει*, and (2) *ει* due to compensatory lengthening.

1. *ει*=*ει*, e.g. *πείθω*, *φείδομαι*.

2. (*α*)=*ει*, *πείσομαι*=**πένθομαι*, *ἀγγεῖλαι*=**ἀγγέλ-σαι*, *ἀγείραι*=**ἀγέρσαι*, *νείμασθαι*:-**νέμασθαι*, *εἰμί*—**ἐσμί*, *εἶναι*=**ἔσναι*, *χείλιοι*=**χέσλιοι*.

In Attic *ἐσμέν* as compared with Ionic *εἰμέν*, *σ* has been restored by analogy from the other persons. In Attic *ἐννυμι* stands for regular *εἴνυμι*, Hdt. *ἐπείνυσθαι*. **ἔσνυμι* was restored from the other parts of the verb, and that in accordance with a later law of sound-change became *ἐννυμι*, cf. *Πελοπόννησος*=*Πέλοπος νήσος* (*KZ.* xxvii. 589 sqq.).

(*β*)=*ε*, *εἵνατος*, *εἵνεκεν*, *κεινός*, *ξείνος*, *στεινός* : *εἰλίσσω* : *δειρή*, *εἶρομαι*, *εἰρωτάω* : *εἶριον* : *ἐνείκαι* : *ζειά*.

In Ionic *νϝ*, *λϝ*, *ρϝ* became *ν*, *λ*, *ρ*, with compensatory lengthening of the preceding vowel, in Attic *ν*, *λ*, *ρ* without lengthening. Thus *εἵνατος*, *ἐνατος*=**ἐνϝατος*, *εἵνεκεν*=**σεμῖεκα*, § 3, *ξείνος*=*ξένφος* (found on inser. of Corcyra), etc. ; *εἰλίσσω* probably=**ῥελῖσσω*, Lat. *colho*; *δειρή*, *δέρη*=**δερῃᾶ*; *εἶρομαι* probably=**ῥέρφομαι*. *εἶρος* (*εἶριον*)=**ῥερφος*, Lat. *verve*x (Br². § 73). The relation of *ἐνείκαι* to *ἐνέγκαι* is unexplained. In *εἰρόμαι* *protect*, the origin of the *ει* is not certain; perhaps it is prothetic=**ἐῤερόμαι* as in *ἐέργω*=**ἐ-ῤέργω*. Ionic *εἰρέθην* comes from **ἐ-ῥερέθην* while Attic *ἐρρήθην* comes from **ἐῤρήθην*. *ζειά*=**ζεῤιά*, Skr. *gáyā*.

12. *ου*.

Here again one must distinguish between (1) the diphthong *ου*, (2) *ου* arising from compensation.

1. *ου*=*ου*, *σπουδή*.

2. (*α*)=*ου*, *βουλή*=**βολνα*.

(*β*)=*ο*, *γούνατα*, *μούνος* : *οὔρος* (boundary) : *νοῖσος*. *γούνατα*, *μούνος*, *οὔρος*=**γόνῤατα*, **μόνῤος*, **οὔῤος* (cf. § 11).

From *δόρυ* one would expect *δοῦρατος* etc.: in the mss. *δόρατος* etc. are more frequent, cf. *δορί* Arch. 2. So iv. 33, 34 the mss. have *κόρη* where we should expect *κούρη*. If Attic *ῥος* is actually identical letter by letter with Skr. *sárvas*, *all*, Ionic *ῥλος* is very peculiar. *ῥλος* is also Doric, so that it may well be doubted if *ρ* has been regularly lost here. The mss. are in favour of *ῥπος* mountain, not *οῦπος*: *ῥπος* is also found in the Ionic poets, Arch. 115, Anacr. 2, 5, Hipp. 35 (*οῦρεσι* Sem. 14), and is the correct form, as *ρ* does not here stand for *ρϕ* (KZ. xxix. 357). The origin of *νοῦσος* is uncertain; the verb is *νοσέω*. *οἶνομα* is the prevalent form in the mss. of Hdt. (but *ονομάζω*, *ονομαίνω*), but there is no justification for *ον*. *ῥνομα* is doubtless the correct form: *οἶνομα* has arisen from misunderstanding of the crasis *τοῖνομα*, helped by the Homeric *οἶνομα*, where *ο* is lengthened *metri causa*.

Contraction of Vowels.

13. The question of the contraction of vowels is the most difficult problem connected with the dialect of Herodotus. Contemporary and earlier inscriptions and the language of the Ionic poets, even those of the seventh century, exhibit contraction in a much more advanced state than do our manuscripts of Herodotus. Now it is altogether incredible that a form, *e.g.* *δοκεῖ*, contracted in the literary language of the sixth or seventh centuries should appear uncontracted in the literary language of the fifth century. The necessary conclusion from this is that many uncontracted forms must have been foisted upon Herodotus in later times (cf. Wilamowitz von Möllendorf, *Phil. Untersuch.* vii. 315). The chief cause of this was the confusion of the dialect of Herodotus with that of Homer under the general name of Ionic. Now Homer has to a great extent uncontracted vowels, hence the superstition that the Ionians were lovers of concurrent vowels. The confusion was doubtless helped by the fact that in many cases Ionic had two vowels where the Attic dialect had a single vowel or a diphthong; *δοκέω*, *δοκέομεν* (where the poets

shew that the two vowels were pronounced as a diphthong, and which should probably be written $\deltaοκεῶ$, $\deltaοκεῶμεν$), led to $\deltaοκέεις$, $\deltaοκέει$, for $\deltaοκεῖς$, $\deltaοκεῖ$. The contracted forms are to be restored where the evidence of poets and inscriptions demands it. In some ways the evidence of the poets is the more valuable, as inscriptions shew how the words were written, the poets how they were pronounced. In one respect their evidence is defective. A poet only shews how far contraction had proceeded in his own time; it does not follow that a form uncontracted in the seventh or sixth centuries was uncontracted in the fifth.

14. Within the life of the Greek language concurrence of vowels resulted from the loss of ι (y), σ , and τ . The two former disappeared at a very early period, τ survived much longer; hence the contraction of vowels that have come together through the loss of σ and ι is much more complete than where their concurrence is due to the loss of τ . We shall consider first the instances where there is contact of similar vowels and diphthongs, next those where the vowels and diphthongs are dissimilar, taking in order contact of vowels arising from the loss of (1) ι , (2) σ , (3) τ .

Like Vowels.

15. $a + a$.

(1) $ασα = \bar{a}$, $κρέ\bar{a}$, Sem. Amorg. 24. 1, Hdt. Other nouns in $-as$ in Hdt. have neut. pl. in $-\epsilon\bar{a}$, see § 56 *d*.

(2) in Crasis

$a + a = \bar{a}$, e.g. $\tau\acute{\alpha}\lambda\lambda\bar{a}$, $\tau\acute{\alpha}\gamma\acute{\alpha}\lambda\mu\alpha\tau\bar{a}$, etc.

$αι + a = \bar{a}$, e.g. $\kappa\acute{\alpha}\rho\theta\upsilon\mu\acute{\eta}$, $\kappa\acute{\alpha}\nu\acute{\alpha}\rho\iota\theta\rho\oslash\varsigma$ (poet.), $\kappa\acute{\alpha}\tau\iota\mu\oslash\varsigma$ (inscr.).

$αι + αι = αι$, $\kappa\alpha\iota\epsilon\tau\acute{\oslash}\varsigma$ (poet.) = $\kappa\alpha\iota\ \alpha\iota\epsilon\tau\acute{\oslash}\varsigma$.

16. $\epsilon + \epsilon$.

(1) $\epsilon\bar{\epsilon}$, $\epsilon\bar{\epsilon}\iota - \epsilon\bar{\iota}$, e.g. $\deltaοκε\bar{\epsilon}\iota\tau\epsilon$, $\epsilon\phi\iota\lambda\epsilon\bar{\iota}\tau\oslash$, $\deltaοκε\bar{\epsilon}\iotaς$, $\phi\iota\lambda\epsilon\bar{\iota}\nu$.

The poets from the seventh century downwards (examples *BB.* xi. 258) and the inscriptions exhibit the contracted forms, the mss. of Hdt. the uncontracted. In verbs in $-\epsilon\acute{\sigma}\omega$, $\epsilon\epsilon$, $\epsilon\epsilon\iota$ probably became $\epsilon\iota$, cf. *I. I.* 43, $\acute{\epsilon}\kappa\chi\acute{\iota}\nu$, $\acute{\alpha}\nu\alpha\chi\epsilon\acute{\iota}\sigma\theta\omega$ Anacr. 42. mss. of Hdt. and poets have $\delta\epsilon\acute{\iota}$, on the other hand in ipf. mss. of Hdt. have $\acute{\epsilon}\delta\epsilon\epsilon$.

(2) $\epsilon\sigma\epsilon$, $\epsilon\sigma\epsilon\iota = \epsilon\iota$, in liquid futures, $\kappa\alpha\tau\alpha\nu\alpha\nu\epsilon\acute{\iota}$ Arch. 61. 1, $\pi\iota\alpha\lambda\epsilon\acute{\iota}$ Hipp. 21 B. mss. of Hdt. have the uncontracted forms. In the 3 sg. plup. active mss. mostly have $-\epsilon\epsilon$ uncontracted, $\epsilon\iota$ would naturally be expected and is established by $\eta\epsilon\iota$ Arch. 89. In pl. of $-\epsilon\sigma-$ stems mss. have $-\epsilon\epsilon\sigma$. Here the poets give no help, but analogy suggests that $-\epsilon\iota\sigma$ is the correct form.

(3) $\epsilon\acute{\sigma}\epsilon$, in $\acute{\rho}\acute{\epsilon}\epsilon\theta\rho\omicron\nu$ of Hdt.: other evidence fails, but $\acute{\rho}\acute{\epsilon}\acute{\iota}\theta\rho\omicron\nu$ is more probable, cf. $\kappa\lambda\epsilon\iota\nu\acute{\omicron}\sigma = *\kappa\lambda\epsilon\acute{\sigma}\epsilon\sigma-\nu\omicron-\sigma$. In nom. pl. of $-\epsilon\nu-$ stems mss. give $-\epsilon\epsilon\sigma$, where from analogy $-\epsilon\iota\sigma$ might be expected; other evidence is wanting.

17. $\epsilon + \eta$.

(1) $\epsilon\eta$, $\epsilon\eta = \eta$, η , $\epsilon\rho\mu\eta\varsigma$, $\epsilon\rho\mu\eta$ poet., $\Theta\alpha\lambda\eta\varsigma$ Milet. 6. cent., Hdt.: $\acute{\rho}\omicron\delta\eta\varsigma$, $\gamma\alpha\lambda\eta\varsigma$, $\sigma\upsilon\kappa\eta\nu$ poet., $\kappa\omega\lambda\eta\nu$ Milet. (*I. I.* 110, about 450 B.C.): $\acute{\alpha}\rho\gamma\upsilon\rho\eta$, $\chi\alpha\lambda\kappa\eta$, etc. poet., $\chi\rho\upsilon\sigma\eta\nu$ *I. I.* 41: $\delta\omicron\kappa\eta$, $\gamma\alpha\mu\eta$ poet., $\pi\omicron\iota\eta$, $\pi\omicron\iota\eta\tau\alpha\iota$ inser. 5. cent., $\acute{\epsilon}\pi\iota\kappa\alpha\lambda\eta$ (before 454 B.C.). Some proper names are uncontracted, Τεγέη , Θυρέη .

The mss. of Hdt. give $\epsilon\rho\mu\eta\varsigma$ and $\Theta\alpha\lambda\eta\varsigma$, but oftener Βορέης than Βορήης , also Ἀριστέης , Πυθέης . In subs. and adj. in $-\epsilon\eta$ the mss. have mostly uncontracted forms, and similarly in verbs, except in the conj. of $-\mu\iota$ verbs and the aor. conj. pass.

$\epsilon\eta = \eta\alpha$ is treated in the same way, $\gamma\eta = *\gamma\acute{\epsilon}\eta$ (cf. plur. $\gamma\acute{\epsilon}\alpha\iota = *\gamma\eta\alpha$, $*\gamma\tilde{\alpha}\tilde{\iota}\alpha$).

(2) $\acute{\epsilon}\sigma\eta = \eta$ in subj. of $\epsilon\acute{\iota}\mu\acute{\iota}$.

(3) $\epsilon\eta$. Nouns in $-\kappa\lambda\acute{\epsilon}\eta\varsigma$ are contracted in Asiatic Ionic and island Ionic, Πασικλῆς , Τερψικλῆς , *I. I.* 91. 94 (Miletus, beginning of 6th cent.), uncontracted in western Ionic, and for the most part in mss. of Hdt. In the verb

εη is preserved, δέηται *I. I.* 86, δέη 113, as in Attic. γενέη probably = *γενέφη, Hdt., *I. I.* 59.

18. η + ε.

(1) ηιε, ἔχρη, Tyrt., ἐδίψη, Hippocr. In inf. διψῆν, Hdt. -ῆν = -ῆεν- or -ῆσεν.

(2) ἡφέ, ἡέρος, ἡέρα, ἡειρον, τιμήεις, θηέομαι : ἥλιος = *ῥέλιος. In plur. of -ην- stems older Ionic has -ηες, φονῆες Arch., on inscription of Eretria Ἐρετριεῖς, *I. I.* 14.

mss. of Hdt. have εε, βασιλέες, though it is probable that Hdt. wrote βασιλεῖς. θηέομαι prevails in pres. and ipf.; fut. and aor. θεήσομαι, ἐθεισάμην, Bredow 46, *KZ.* xxvii. 269, *BB.* xv. 173.

Crasis ἡπαρή, τῆπαρῆ, μὴ ᾠάσσονες insert.; τῆτέρῆ, δὴ ᾠίκουρος poet.

19. ηη.

ῆφη, πλέη, full = *πλήφη.

πλῆ is quoted from Diogenes of Apollonia, and the contracted form may have been preserved in Hdt. vi. 73 in χειρὶ διπλῆ which has been corrected to χειρίδι πλέη.

20. ο + ο.

(1) οἶο, οἶου, οἶοι = ου, οἰ. Λήτους, δικαιοῦτε, δικαιοῦσι, δικαιοῖς.

Forms like ἐδικαίειν found in the mss. of Hdt. are impossible.

(2) οῖο = οο, ου. In the poets νόος is found dissyllabic in Arch. 89, Minn. 5. 8, Euen. 5, as one syllable in Semon. Amorg. i. 3. Hdt. has νόος, εὐνοος, πλόος, διπλόος, βοός as Attic, σόος, but χοῦς : πρόχουν *I. I.* 139 a.

21. ο + ω.

(1) οἶω = ω. δικαιοῶ.

(2) οῖω. χῶν *I. I.* 43 (Ceos, 5. cent.). Hdt. has uncontracted forms.

22. ω + ο.

(1) ωο, ἔζωον, ζῶόντων, ζῶντι, ζῶσα Hdt.

The contracted forms seem to be the regular ones, the other to have been restored by analogy (*BB.* xv. 175).

23. $\omega + \omega$.

$\omega\omega$. $\zeta\acute{\omega}\omega$, $\zeta\acute{\omega}\omega\nu$.

24. $\iota + \iota$.

$\iota\iota$. $\Delta\acute{\iota}$ Hdt., on inscr. $\Delta\acute{\iota}$ is found.

Unlike Vowels.

25. $a + \epsilon$.

(1) $a\epsilon$, $a\epsilon\epsilon = \bar{a}$, \bar{a} , $\acute{\epsilon}\tau\acute{\iota}\mu\alpha$, $\tau\acute{\iota}\mu\hat{a}$.

(2) $a\epsilon$, $a\epsilon\epsilon = a\epsilon$, $a\epsilon\iota$: \bar{a} , \bar{a} . The language of the Ionic poets and of Hdt. varies between contraction and non-contraction. As Smyth remarks, probably the uncontracted forms maintained themselves longer in the literary language.

The uncontracted form prevails in Hdt. in the following words: $\acute{\alpha}\epsilon\theta\lambda\omicron\nu$ (Arch., Tyr., Minn., $\acute{\alpha}\theta\lambda\omicron\nu$ Theog. *ter*) and its derivative $\pi\epsilon\nu\tau\acute{\alpha}\epsilon\theta\lambda\omicron\nu$ (Xenoph. $\pi\epsilon\nu\tau\alpha\theta\lambda\epsilon\acute{\iota}\nu$), $\acute{\alpha}\epsilon\theta\lambda\acute{\epsilon}\omega$, $\acute{\alpha}\epsilon\theta\lambda\epsilon\acute{\upsilon}\omega$: $\acute{\alpha}\acute{\epsilon}\kappa\omega\nu$ (Theog. *quater*), $\acute{\alpha}\epsilon\kappa\acute{\omicron}\upsilon\sigma\iota\omicron\varsigma$ (Theog.) : $\acute{\alpha}\epsilon\lambda\pi\tau\omicron\varsigma$ (Arch., also $\acute{\alpha}\epsilon\lambda\pi\tau\acute{\iota}\eta$) : $\pi\epsilon\nu\tau\alpha\acute{\epsilon}\tau\eta\varsigma$ ($\acute{\epsilon}\xi\eta\kappa\omicron\nu\tau\acute{\alpha}\epsilon\tau\eta\varsigma$ Minn.) : $\acute{\alpha}\acute{\epsilon}\xi\omega$ (Sem. Amorg., Theog.), also by a different formation $\alpha\upsilon\acute{\xi}\omega$ (Minn., Theog.), $\alpha\upsilon\acute{\xi}\acute{\alpha}\nu\omega$: $\acute{\alpha}\acute{\epsilon}\acute{\iota}\delta\omega$ (Arch. *tetr.*, Anacr., Theog., $\acute{\alpha}\delta\omega$ Arch., Anacr., Theog.) : $\acute{\alpha}\epsilon\iota\kappa\acute{\eta}\varsigma$ (Theog.), $\acute{\alpha}\acute{\epsilon}\acute{\iota}\rho\omega$ (Arch. *παρή-ειρε*) in the aor. contraction prevails, see below : $\acute{\kappa}\acute{\alpha}\epsilon\iota\rho\alpha$.

Contraction in $\acute{\alpha}\rho\gamma\acute{\omicron}\varsigma$ (Theog., $\acute{\alpha}\epsilon\rho\gamma\acute{\omicron}\varsigma$ Theog.) : aor. $\eta\acute{\rho}\mu\alpha$, $\eta\acute{\rho}\theta\eta\nu$ (Sem. Amorg. $\acute{\alpha}\rho\epsilon\iota\nu$, Anacr. $\acute{\alpha}\rho\theta\epsilon\acute{\iota}\varsigma$, *I. I.* 145, Ephesus $\acute{\epsilon}\pi\acute{\alpha}\rho\epsilon\iota$, $\acute{\epsilon}\pi\acute{\alpha}\rho\alpha\varsigma$).

(Crasis $\tau\acute{\alpha}\nu$ (inscr.), $\tau\acute{\alpha}\mu\acute{\alpha}$ (poet.), $\theta\acute{\alpha}\tau\epsilon\rho\alpha$ Hdt., $\kappa\acute{\alpha}\gamma\delta\iota\kappa\alpha\sigma\acute{\alpha}\nu\tau\omega\nu$ (inscr.), $\kappa\acute{\alpha}\pi\acute{\iota}\epsilon\lambda\pi\tau\alpha$ (poet.), $\kappa\acute{\alpha}\mu\omicron\acute{\iota}$, $\kappa\acute{\alpha}\kappa\epsilon\acute{\iota}\nu\omicron\nu$ Hdt.

26. $a + \eta$.

(1) $a\eta$, $a\eta\eta = \bar{a}$, \bar{a} , $\tau\acute{\iota}\mu\hat{a}$, $\tau\acute{\iota}\mu\hat{\alpha}\tau\epsilon$.

(Crasis $\kappa\eta\lambda\epsilon\acute{\iota}\phi\acute{\omicron}\mu\eta\nu$, $\chi\eta\mu\acute{\epsilon}\rho\eta$ poet., $\kappa\acute{\iota}\nu$ inscr.

27. $a + \iota$.

(1) $a\omicron\iota$, $\gamma\acute{\eta}\rho\alpha\iota$.

(2) *αῖ* κλαίω (Arch.), *παῖς* (of Ionic poets Arch. has once *παί*, Anacr. *παῖς*; *παῖς* is frequent): *αἰδρηγή* (*αἰδρις* Theog.), *αἰστόω*, *Ἀίδης*, *αἶσσω*.

**Αἰδης* has been derived from **Αἰφίδης*, *αἶσσω* from **αἰφίσσω*, **φαῖφικω* (with reduplication like *δαιδάλλω* KZ. xxvii. 276).

28. *α* + *ο*.

(1) *αῖο* = *ω*, *τιμῶμεν*.

(2) *ασο*, *κρέως* = **κρέασος*: *γήραος*: 2 sg. 1 aor. mid., e.g. *ἐξεργάσαιο*, Xenoph. *ἥρωο*, Arch. *ἐφράσω*, *ἐδέξω*.

(3) *αφο* = *ω*, *τιμωρός* = **τιμαφορός*, *σώφρων* — *σαόφρων*, if it is *F* that has been lost here and not *σ*.

29. *α* + *ω*.

(1) *αῖω* = *ω*, *τιμῶ*.

(2) *ασω* = *ω*, *κρεῶν* = **κρεάσων*.

30. *α* + *οι*.

αφοι uncontracted *αοιδός* Xenoph., *αοίδιμος*, *ἐπαιοιδή*: contracted *ράψωδός*, *κιθαρωδός*, *συνωδός*, *χρησμοδέω*.

α + *αν*.

In crasis *ταῦτά* Hdt., *I. I.* 100, 113.

αι + *αν*.

(Crasis *καὺχένα*, *καὺτάγρετοι* poet., *καὺτός* inser.

α + *ον*. *τιμῶσι*.

31. *ε* + *α*.

(1) *εἰα*, *οστέα*, *ἐπεάν* (but *ἦν*, inser., *ἐπῆν*).

ἡμέας, *ύμέας*, *σφέας*; *ἡμέας* Miletus 6. cent. The poets shew that *εα* formed but one syllable *ἡμέας* Arch. 9, *σφέας* 27.

In these last words no consonant has been lost; the original forms **ἡμέ*, **ύμέ*, *σφε* have taken on the usual acc. pl. ending *-άς*. The same is the case with forms like *ώρμέατο*, *βεβλέαται* (*ώρμεητο*, *βέβληνται*) -- **ώρμή-ατο*, *βεβλή-αται*, with the endings *-αται*, *-ατο* transferred from consonantal stems, § 67. Here too the poets shew that *εα* was monosyllabic, *πεπλέαται* Sem. Amorg. 31, *κεκινέαται* Hippon. 62, *ἐκκεκωφέαται* Anacr. 81.

(2) $\epsilon\sigma\alpha = \epsilon\alpha$, $\xi\alpha\rho$ (if = * $\xi\sigma\alpha\rho$), and in $-\epsilon\sigma$ - stems $\acute{\alpha}\lambda\eta\theta\acute{\epsilon}\alpha$, $\acute{\epsilon}\tau\epsilon\alpha$: plup. $\acute{\epsilon}\acute{\omega}\theta\epsilon\alpha$, $\acute{\epsilon}\acute{\omega}\theta\epsilon\alpha\varsigma$.

Though outwardly $\epsilon\alpha$ remains open, the evidence of the poets shews that from an early period it was pronounced as one syllable, cf. Smyth *Loc.* 112, *BB.* xi. 264. On inscr. are found $\acute{\alpha}\phi\alpha\acute{\nu}\epsilon\alpha$ Chios, *I. I.* 174, $\acute{\alpha}\phi\alpha\acute{\nu}\epsilon\alpha\varsigma$ Teos, 156; $\acute{\omicron}\lambda\omicron\sigma\chi\epsilon\rho\acute{\epsilon}\alpha$ by the side of $\theta\acute{\upsilon}\eta$ Ceos, 43, indicates that $\epsilon\alpha$ was a traditional mode of spelling while the pronunciation was η . In the plup. act. $\eta\delta\eta$ Theog. 667.

(3) $\epsilon\varsigma\alpha = \epsilon\alpha$, in fem. of adj. in $-\upsilon\varsigma$, $\gamma\lambda\upsilon\kappa\acute{\epsilon}\alpha$, $\tau\alpha\chi\acute{\epsilon}\alpha$; as one syllable in $\acute{\epsilon}\gamma\chi\acute{\epsilon}\alpha\varsigma$ Xenoph. 4, Anacr. 63. From $\eta\varsigma\alpha$, $\beta\alpha\sigma\iota\lambda\acute{\epsilon}\alpha$, $\nu\acute{\epsilon}\alpha$, $\nu\acute{\epsilon}\alpha\varsigma$, $\phi\rho\acute{\epsilon}\alpha\rho$, § 34.

32. $\epsilon + \alpha\iota$.

(1) $\epsilon\iota\alpha\iota$. $\chi\rho\upsilon\sigma\acute{\epsilon}\alpha\iota$, $\acute{\alpha}\rho\gamma\upsilon\rho\acute{\epsilon}\alpha\iota$.

From $\eta\iota\alpha\iota$, $\mu\nu\acute{\epsilon}\alpha\iota$ Hdt., $\gamma\acute{\epsilon}\alpha\iota$ inscr.

(2) $\epsilon\sigma\alpha\iota = \epsilon\alpha\iota$, in 2 sing. mid. of verbs, $\lambda\acute{\epsilon}\gamma\epsilon\alpha\iota$.

In the poets this appears oftener as one syllable (4 times) than as two (3 times).

(3) $\epsilon\varsigma\alpha\iota = \epsilon\alpha\iota$, $\sigma\upsilon\gamma\chi\acute{\epsilon}\alpha\iota$.

$\epsilon\epsilon$ before a following vowel appears as ϵ , $\delta\iota\nu\acute{\epsilon}\alpha\iota$ Anacr. (= $\delta\iota\nu\epsilon\acute{\epsilon}\alpha\iota$), fut. $\acute{\alpha}\rho\theta\omicron\nu\alpha\theta\epsilon\alpha\iota$. $\alpha\iota\tau\acute{\epsilon}\omicron = \alpha\iota\tau\epsilon\acute{\epsilon}\omicron$, $\Theta\epsilon\mu\iota\sigma\tau\omicron\kappa\lambda\epsilon\omicron\varsigma = \Theta\epsilon\mu\iota\sigma\tau\omicron\kappa\lambda\epsilon\omicron\varsigma$, $\beta\omicron\rho\acute{\epsilon}\omega = \beta\omicron\rho\acute{\epsilon}\epsilon\omega$, $\acute{\alpha}\kappa\lambda\acute{\epsilon}\omega\varsigma$ (or $\acute{\alpha}\kappa\lambda\epsilon\acute{\omega}\varsigma$?) — $\acute{\alpha}\kappa\lambda\epsilon\acute{\epsilon}\omega\varsigma$, $\acute{\epsilon}\nu\delta\acute{\epsilon}\alpha = \acute{\epsilon}\nu\delta\epsilon\acute{\epsilon}\alpha$. Inscriptions further shew that, when any other vowel precedes, $\epsilon\omega$ becomes ω , $\Pi\alpha\kappa\tau\acute{\iota}\omega$, $\Pi\alpha\kappa\tau\acute{\iota}\omega$ (Hom. $\acute{\alpha}\sigma\acute{\iota}\omega$, $\epsilon\upsilon\mu\epsilon\lambda\acute{\iota}\omega$), and such forms should be so written in Hdt. too; similarly in gen. pl. cf. *I. I.* 18 $\delta\rho\alpha\chi\mu\acute{\epsilon}\omega\upsilon$ but $\acute{\alpha}\delta\iota\kappa\iota\acute{\omega}\nu$, *Curt. Stud.* vi. 127. In the fut. form $\chi\alpha\rho\iota\acute{\epsilon}\epsilon\alpha\iota$ it is doubtful whether we should write $\chi\alpha\rho\iota\acute{\epsilon}\alpha\iota$ or $\chi\alpha\rho\iota\eta$.

33. $\epsilon + \bar{\alpha}$.

$\epsilon\iota\bar{\alpha}$, in acc. pl. $\delta\omega\rho\acute{\epsilon}\alpha\varsigma$: $\epsilon\bar{\alpha} = \eta\alpha$, in $\mu\nu\acute{\epsilon}\alpha\varsigma$, $\gamma\acute{\epsilon}\alpha\varsigma$.

34. $\eta + \alpha$.

$\eta\alpha$ in inflexions regularly became $\epsilon\check{\alpha}$. $\beta\alpha\sigma\iota\lambda\acute{\epsilon}\alpha$ (Attic $\beta\alpha\sigma\iota\lambda\acute{\epsilon}\bar{\alpha}$) — $\beta\alpha\sigma\iota\lambda\eta\check{\varsigma}\alpha$, $\nu\acute{\epsilon}\alpha\varsigma = *\nu\eta\check{\varsigma}\alpha\varsigma$, $*\nu\bar{\alpha}\check{\varsigma}\alpha\varsigma$, so $\kappa\alpha\tau\acute{\epsilon}\alpha\tau\alpha\iota = *\kappa\alpha\tau\eta\check{\varsigma}\alpha\tau\alpha\iota$ § 67, $\gamma\acute{\epsilon}\alpha\iota$, $\mu\nu\acute{\epsilon}\alpha\iota$, $\phi\rho\acute{\epsilon}\alpha\rho$ (= * $\phi\rho\eta\check{\varsigma}\alpha\rho$), $\xi\alpha = *\eta\alpha$ (= * $\bar{\epsilon}\check{\varsigma}$ - η , Attic η).

35. ε + ι.

(1) εσι = ει, *e.g.* ἐναγεί, ἀγεί, ἔθει, ὕδει poet. In MSS. of Hdt. the writing εῖ prevails.

(2) εῖ — ει in dat. sing. of -ευ- stems, πελέκει Anacr.
48. MSS. of Hdt. prefer εῖ.

(3) In suffixes ὀστέινος, κρανέινος, Βορυσθενεῖται.

36. η + ι.

ηῖ.

(a) = common Greek *āhi* = Ionic *hī* (Attic *h*, *ei*).
κλῆις (Lat. *clavis*), νηῖ (νηῦς), ἡίθεος, Θρηῖξ, Μηίων : -*hīo*-,
-*hīh* (= *āhiō* formed by the suffix -*io*- from stems in *āFo*-)
with derivatives, δῆιος, δηῖόω, προνήιον (νῆος, νᾶφος), λήιτον
(λεῶς, λᾶφος), λήιον, ληῖη, ληίζομαι. In ῥηίδιος it is possible
that σ not ς has been lost (Osthoff, *Perfect*, 446).

(b) = common Greek *hī*.

In suffixes -*hīo*-, -*hīh*-, = Attic -*eiō*-, -*εία*, *e.g.* ἀριστήιον,
ιερήιον, σπονδήιον (inser.), στρατηῖη : βασιλήιος, δουλήιος,
Ὀδυσσήιος : ἀνδρήιος, γυναικήιος : ἀνθρωπήιος, βορήιος.

These formations were regularly developed by adding the
suffix -*io*- to -*hīu*- stems, *e.g.* βασιλήιος = *βασιληῖος, from stem
βασιλην- : so perhaps βορήιος stem βορη-. From these -*hīo*- was
extended by analogy to other stems, *e.g.* γυναικήιος, stem γυναικ-.
It is hard to say how long *hīo* was pronounced as a trisyllable.
Anacr. has τροπήιον : an inscription of Oropus circ. 400 has
ιερήιον. As to Hdt., forms like οἰκηότατος seem to indicate
that *hī* was pronounced as one syllable.

As *hī* remained in Ionic, forms like βασιλεί for βασιλῆι must
be due to analogy. There is no certain evidence to determine
whether the pronunciation was βασιλεί or βασιλεῖ; Bechtel
would write *ei*, referring to "Αρει Sem. Amorg. i. 13, but this
stem in many cases follows the -*es*- stems (Meyer *Gr.* p. 324),
and thus proves nothing.

Derivative feminines from masculines in -*eus* are in -*eiη*, not
-*hīh* : — *ιερεῖη*, *βασίλεια*.

Patronymics in -*hīs*, -*είδης* from -*hīu*- stems, Νηρηῖς, Βοι-

βῆις, Ἀριστείδης, Ἀτρείδης : ηι only in Βασιλίδης (Archil. Σελληίδης).

Fritsch, p. 28, would restore -ηίδης throughout.

In ᾗσαν (ipf. of εἶμι) ᾗ is the augmented form of εἰ, consequently there is no justification for the ordinary spelling ἤσαν, cf. Arch. 82 ᾗσαν (restored for ᾗσαν), 89 ᾗει.

37. ε + ο, ω.

(1) εἶο, εῶ, εἶου, εἶοι = εο (later εὔ), εῶ, εῶν, εοι, οἰ. δοκέομεν, δοκέω, εἰδέωσιν, δοκέουσι, ποιῶι, ἀνωθεοίη inscr. : ἐμέο, μέο : χρύσεος, χρυσέων, χρυσέου, χρύσειοι.

In verbs in -εω, the poets shew that εο, εῶ, εῶν, εοι were pronounced as one syllable (examples in *BB.* xi. 259), so that the more correct accentuation would probably be *δοκεόμεν*, *δοκεῶ* etc. In the opt. οἰ represents the pronunciation of the fifth century, εοι is an antiquated spelling : Hdt. has both. What was said of *δοκεῶ* etc. applies also to pronominal forms like ἐμέο. In adj. χρυσέῳ *Mimn.* 11, γηραλέοι *Anacr.* 43. In adj. of material the forms εο, εοι, οἰ were kept in writing down to the latest times.

(2) εσο, εσω = εο (later εὔ), εῶ, γένεο, ἐγένεο, ἔτεος, ἐτέων, ἀσφαλέως.

In nouns, adjectives and adverbs εο, εῶ in the Iambic and Melic poets count regularly as one syllable : in elegy, as might be expected, ἔῶ, ἔῶ, are likewise found (examples in *BB.* xi. 265, *Smyth Voc.* 119). In the verb, εο scans sometimes ἔῶ sometimes εῶ, cf. the variation αο, ω, § 28.

(3) εσο = εο (later εὔ), νέος, ἀστῆς, Κλεόμβροτος.

Note. In the fifth century the orthography εὔ is not found. From the middle of the fourth century it becomes very common, especially in the gen. of -εσ- stems, e.g. *Πασιφάνεως*, also *Ἰατροκλεῦς*, *Οὔλιαδεῦς*, *Θευδοσίη*, *Κλεῦδωρος* : further in verbs, *ἀστονομεῦντος*, *τελεῦντες*. The mss. of Hdt. exhibit both εο and the later εὔ. That in the fifth century εο and εὔ must have been pronounced very much alike, is shewn by the fact that εο appears for εὔ, *βασιλεῦς* = *βασιλεῦς*, *Chios I. I.* 174 c, 10.

38. $\eta + o, \omega$.

$\eta o, \eta \omega$ (whether ι, σ , or f has been lost) $\epsilon \omega$. $\chi \rho \acute{\epsilon} \omega \mu \alpha \iota$ ($= * \chi \rho \eta \iota \sigma \mu \alpha \iota$), $\gamma \epsilon \omega \varsigma$ ($= * \gamma \eta \iota \sigma$, $* \gamma \tilde{a} \iota \sigma$ § 1), $\delta \pi \acute{\epsilon} \omega \nu$, 'Ατρείδεω (Homeric 'Ατρείδᾱο), $\mu \omicron \nu \sigma \acute{\epsilon} \omega \nu$ ($= * \mu \omicron \nu \sigma \eta \omega \nu$, $\mu \omicron \nu \sigma \tilde{a} \omega \nu$, $* \mu \omicron \nu \sigma \alpha \sigma \omega \nu$, Lat. *missarum*), $\lambda \epsilon \acute{\omega} \varsigma$ ($= \lambda \eta \acute{\omega} \varsigma$, but in $\nu \eta \acute{\omega} \varsigma$ the older form is retained), $\acute{\epsilon} \sigma \tau \acute{\epsilon} \omega \varsigma = * \acute{\epsilon} \sigma \tau \eta \tilde{f} \acute{\omega} \varsigma$ (Attic $\acute{\epsilon} \sigma \tau \acute{\omega} \varsigma = * \acute{\epsilon} \sigma \tau \tilde{a} \tilde{f} \acute{\omega} \varsigma$), $\sigma \tau \acute{\epsilon} \omega \mu \epsilon \nu$, $\theta \acute{\epsilon} \omega$ § 66. 5.

In the poets $-\epsilon \omega$, $-\epsilon \omega \nu$ of the gen. appear as one syllable, also in other cases $\Lambda \epsilon \acute{\omega} \phi \iota \lambda \omicron \varsigma$ Arch., $\kappa \upsilon \kappa \epsilon \acute{\omega} \nu$ Hippon.

$\eta \sigma o$ appears as ϵo in $\pi \lambda \acute{\epsilon} \omega \varsigma$, and in gen. of $-\eta \nu$ - stems, e.g. $\beta \alpha \varsigma \iota \lambda \acute{\epsilon} \omega \varsigma$: $\eta \sigma o$ as $-\epsilon o$ in $\mu \acute{\epsilon} \mu \nu \epsilon o = * \mu \acute{\epsilon} \mu \nu \eta \sigma o$. $\eta \omega$ is retained in $\eta \acute{\omega} \varsigma$ (Attic $\tilde{\epsilon} \omega \varsigma$).

Merzdorf (*Curt. Stud.* 226 sqq.) laid down the law that $\eta o = \tilde{a} o$ became $\epsilon \omega$, $\eta o = \eta o$, ϵo . That cannot be maintained absolutely, as is evident from 'Αρεῶ Arch. 48, $\iota \epsilon \rho \acute{\epsilon} \omega$ I. I. 128. Br². § 19 suggests that ηo became ϵo in accented syllables, e.g. $\chi \rho \acute{\epsilon} \omega \varsigma$, $\pi \lambda \acute{\epsilon} \omega \varsigma = * \chi \rho \eta \tilde{f} \acute{\omega} \varsigma$, $* \pi \lambda \eta \tilde{f} \acute{\omega} \varsigma$. This would necessitate our writing $\tilde{\iota} \lambda \epsilon \omega \varsigma$, $\tilde{a} \tilde{\xi} \iota \acute{\omega} \chi \rho \epsilon \omega \varsigma$, which have as much manuscript authority as the other. In compounds of $\pi \lambda \acute{\epsilon} \omega \varsigma$, $\acute{\epsilon} \pi \iota \pi \lambda \epsilon \omega \nu$ is given by ABC ($\acute{\iota} \pi \iota \pi \lambda \epsilon \omega \nu$ Rsv), $\acute{\upsilon} \pi \acute{\omicron} \pi \lambda \epsilon \omega \varsigma$ vii. 47 ABCsv ($\acute{\upsilon} \pi \acute{\omicron} \pi \lambda \epsilon \omega \varsigma$ R). This favours Brugmann's rule. For $\chi \rho \acute{\epsilon} \omega \mu \alpha \iota$ we should then expect $\chi \rho \acute{\epsilon} \omega \mu \alpha \iota$, but $\epsilon \omega$ would be regular, e.g. in $\chi \rho \epsilon \acute{\omega} \mu \epsilon \theta \alpha$, $\chi \rho \epsilon \acute{\omega} \mu \epsilon \nu \omicron \varsigma$, $\acute{\epsilon} \chi \rho \epsilon \acute{\omega} \mu \eta \nu$, and may have spread from these. In $\Lambda \epsilon o$ -($\epsilon \nu$ -) $\tau \upsilon \chi \iota \delta \eta \varsigma$ (Attic $\Lambda \epsilon \omega \tau \upsilon \chi \iota \delta \eta \varsigma$) ϵo is irregular. Br². 19 suggests the influence of compounds beginning with $\Theta \epsilon o$ -, Νεο - etc.

39. $o, \omega + a$.

(1) $o \sigma a = \omega$, $\alpha \iota \delta \acute{\omega}$, $\eta \acute{\omega}$ and in compar. $\acute{\alpha} \mu \acute{\epsilon} \iota \nu \omega$, $\pi \lambda \acute{\epsilon} \omega$.

(2) $o \tilde{f} a = \omega$, $\chi \epsilon \iota \rho \omega \nu \alpha \xi \acute{\iota} \eta$, $\acute{\omega} \sigma \acute{\iota}$ ($= * \acute{\omega} \sigma \acute{\iota}$, KZ. xxix. 142): uncontracted in $\acute{\alpha} \kappa \acute{\eta} \kappa \omicron \alpha$.

(3) Crasis $\acute{\omega} \nu \eta \rho$, $\tau \acute{\omicron} \gamma \alpha \lambda \mu \alpha$, $\tau \acute{\omicron} \rho \chi \alpha \acute{\iota} \omicron \nu$, etc. Hdt., $\acute{\omega} \lambda \lambda \omicron \iota$, $\acute{\omega} \nu \theta \rho \omega \pi \omicron \iota$, Hdt. ($\omicron \acute{\iota} \acute{\alpha} \lambda \lambda \omicron \iota$ etc.), $\tau \acute{\omega} \pi \acute{\omicron} \lambda \lambda \omega \nu \omicron \varsigma$ ($= \tau \acute{\omicron} \upsilon \text{'Απόλλωνος}$), $\acute{\omega} \nu \theta \rho \omega \pi \epsilon$ ($= \acute{\omega} \tilde{\omega} \acute{\alpha} \nu \theta \rho \omega \pi \epsilon$), $\acute{\omega} \nu \alpha \xi$, $\tau \acute{\omega} \pi \acute{\omicron} \lambda \lambda \omega \nu \iota$ (inscr. $= \tau \acute{\omega} \text{'Απόλλωνι}$).

(4) $o + a \nu = \omega \nu$, $\acute{\omega} \nu \acute{\tau} \acute{\omicron} \varsigma$ ($= \acute{\omega} \acute{\alpha} \nu \acute{\tau} \acute{\omicron} \varsigma$), $\tau \acute{\omega} \nu \acute{\tau} \acute{\omicron}$, $\acute{\epsilon} \mu \epsilon \omega \nu \tau \acute{\omicron} \upsilon$

(· έμέο αὐτοῦ), σεωυτοῦ, έωυτοῦ. οι + αυ, ωύτοί. ου + αυ, τώυτοῦ (= τοῦ αὐτοῦ). ωι + αυ, τώυτῳ (= τῷ αὐτῳ).

40. ο, ω + ε, ει.

(1) οἱε, οἱει = ου, οι, δηλοῦτε, δηλοῖς.

(2) οσε = ου, ἀμείνους, πλέους.

(3) οφε, οφει = οε, ου, οει, τριηκοντοέτις, Μολόεντα, Σολόεντος, Σκολοπόεντα, Αἰγυρίεσσα, μελιτόεσσα Hdt.: ἱμερόεντα, δακρυόεντα etc. poet., but Οἰνοῦσαι, Σελινούσιοι Hdt., ἀνθεμοῦντος, χαριτοῦν poet., τειχιούσης Milet. 6. cent., Μαραθοῦντα inser.: εὐνοέστερος: ἀγαθοεργοί, λυκιοεργέας, but ὑπουργέω, ξυλουργέω, παναλουργέα poet.: μνηοειδής, ἀνθρωποειδής, ἰχθυοειδής (with different formation ἰχθυώδης): Σολόεις.

41. ο + η.

(1) οἷη, μισθῶτον, μισθοί (= -οη).

(2) οφη, ὀγδώκοντα: βῶσαι, ἐβῶσθη etc. Hdt., ἔβωσε, ἐπίβωτον poet., ἐνώσας etc. Hdt., νενωμένος, νῶσωνται poet., but also νοῆσαι etc.

It is not certain that here there is actual contraction. ὀγδώκοντα may be due to ὀκτώ: βῶσω βῶσαι may come from a stem βω- (Skr. *gāṣṣmāmi*): βοηθέω remains uncontracted, as in inscriptions.

42. ο, ω + ι.

(1) οσι, αἰδοίος, εὐεστοῖ, συνεστοῖ.

(2) οφι. In the poets this sometimes = οῖ sometimes οι. e.g. οἷζυρός, οἷζυρος. Hdt. οἰωνός. In οῖς, οἰστός there is no evidence to shew whether we should write οῖς, οἰστός, or οἷς, οἰστός: the MSS. favour the uncontracted form, on the other hand it is not likely that vowels that might be contracted in the seventh century were open in the fifth. In the oblique cases οῖος etc. prevail. In suffixes ἀθροίζω Arch.

ω + ι, ζῶον: in adj. -ωῖος is usually written in πατρώιος, μητρῷος, ἡρώιος, though the manuscripts are in favour of

πατρῶος etc.; πρωίην (once): -ῶος in ἡῶος, Ἀχελῷος, Κῶος, Γελῶος, Τρωάς, ῥῶον.

There is the same uncertainty here with regard to the pronunciation as in the case of -ηιο-, § 36.

43. $v + i$, in dat. of v stems usually written $vī$. There is no decisive evidence.

44. ELISION.

It is impossible to lay down any hard and fast rules here. Examples will be found in Bredow 203 sq., Kallen-berg *Comment. Crit.* p. 18 sq.

II. THE CONSONANTS.

45. The consonants are, for the most part, as in Attic, but

46. 1. (*a*) Ionic κ —Attic π , in the pronominal stem πo —Idg. go — and its derivatives, κοῖος, ὁκοῖος, κόσος, ὁκόσος, κῆ, κότε, κοῦ, κόθεν, etc., but ὀποδαπός.

On the Ionic inscriptions π not κ appears.

(*b*) $\sigma\sigma = \tau\tau$, = $\kappa\kappa$, $\tau\kappa$. πρήσσω = πράττω etc.

$\sigma\sigma$ appears in* most Greek dialects, $\tau\tau$ in Attic and Boeotian. In Thuc., as in the Tragg., $\sigma\sigma$ seems to be due to Ionic influence.

(*c*) γίνομαι, γινώσκω = γίγνομαι, γιγνώσκω.

γ before ν was the guttural nasal γίννομαι, γιννώσκω, whence as in some other Greek dialects, γίννμαι, γιννώσκω.

II. (*a*) $\kappa = \chi$ in δέκομαι and οὐκί.

In δέκομαι κ is original (δέκομαι is also found in Dorian, Lesbian and Arcadian); in δέχομαι, χ is due to analogy, e.g. δέξομαι : δέχομαι = βρέξω : βρέχω. οὐκί and οὐχί are two different formations—οὐκί—οὐ-κί(δ), Skr. *cid*, οὐχί = οὐ-χί, Skr. *hi*.

(*b*) 1. $\tau = \theta$, αὔτις = αὐθίς.

αὔτις and αὐθίς are probably different formations.

(c) $\delta = \sigma$, ὀδμή, ἴδμεν.

In Ionic δ has been regularly kept, in Attic it has become σ by analogy.

(d) In a few words the tenuis and aspirates appear in the reverse order, κιθών (also inser.), ἐνθαῦτα, ἐνθεῦτεν.

κιθών (χιτών) is said to be a Semitic word, Hebr. *ketonet*. It has been suggested that ἐνθαῦτα may have been influenced by ἐνθάδε. For similar instances cf. Meyer *Gr*². § 206.

47. Spiritus asper. Inscriptions prove that the Ionians of the Cyclades retained the rough breathing, while the Ionians of the mainland had lost it. From the birthplace of Herodotus and the literary influence of Miletus it is *a priori* probable that he followed the Ionic of the mainland, and the fact that a final tenuis is not aspirated before words which in most Greek dialects began with an aspirate (ἀπ' οὐ, ἀπ' ἧς, ἀπαιρέω, κατά etc.) shews that he did so, and that such words are not to be pronounced with the rough breathing. The breathing has crept into the text under Attic influence, except in some words where the Ionic form was distinct from the Attic, as ἥώς. In most compounds the aspirate has been lost after the analogy of the simple word, ἄποδος after ὁδός, ἀπαιρέω after αἰρέω. In certain old compounds it is retained, as in καθημένον, Teos *I. I.* 156 *b*, κάθοδον Halicarnassus, in Hdt. καθώς, θᾶτερα, ἔφορος (a foreign technical term).

48. ν ἐφελκυστικόν is commonly regarded as foreign to Herodotus.

ν ἐφελκυστικόν is frequently found in the poets. On Asiatic inscriptions of the sixth and fifth centuries it is omitted only once with elision (Fritsch 7), and it is also found before consonants. In the mss. of Herodotus the ν , though sometimes found (examples Bredow 103), is most frequently wanting, and is consistently omitted by most editors. In face of the evidence of the inscriptions this course can hardly be justified. It is far more likely that Herodotus introduced the ν much more fre-

quently than it is found in the manuscripts, and that it has been expelled owing to the imagined fondness of the Ionians for concurrent vowels.

III. DECLENSION.

The dual has disappeared.

VOWEL STEMS.

49. -*ā*- stems.

(1) *ā* appears as *η* (§ 2) *χώρα* *χώρας*, *σκή* *σκής*, *μούσα* *μούσης*.

(2) Stems in -*ει* (except *γενεή* and some proper names) contract where *ειη* meet, e.g. *συκῇ* *συκῆς*, but *συκέαι* *συκέας*, *χρυσῇ* *χρυσῆς* *χρυσέαι* (§§ 17, 32, 33). Fem. of adj. in -*οος* have, by analogy, -*ῆ*, *διπλῆ*, and in neut. pl. *διπλᾶ*. *γῆ* has pl. *γέαι* § 34. So *μνέαι* = **μνη-αι* § 34 to *μνᾶ* = **μνᾶια*.

(3) Acc. sing. Proper names in -*ης*, and the common nouns *δεσπότης*, *ἀκινάκης*, often have -*εα* for -*ην*. *Γύγεα*, *Κανδαύλεα*, *δεσπότεα*.

The accusatives are due to the analogy of -*εσ*- stems, the nominatives of which also end in -*ης*, *Γύγεια* : *Γύγης* = *Διομήδεα* : *Διομήδης*.

(4) Gen. sing. Nouns in -*ης* have the gen. in -*εω* (§ 38), *Γύγεω*, *πολίτεω* : when preceded by a vowel, -*ω*, *Ἐρμέω*, *βορέω*, *νεηνίω*, *Γωβρύω* (§ 32 note).

Attic -*ου*, *πολίτου* is due to the analogy of -*ο*- stems.

(5) The gen. pl. is in -*εων*, *τιμέων*, *δεσποτέων*, *ἀλλέων* (§ 38 ; after vowels, -*ων*, *ἀδελφέων* (or -*εών*!), *οἰκιών*, *νεηνιῶν*, *διηκοσιῶν* § 32 note). The article has *τῶν* not *τέων*, contraction having made more progress in a word with a feeble accent.

(6) The Dat. pl. ends in -*ησι*, *γνώμησι*, *δεσπότησι*, *ταύτησι*, *συκῇσι*, *χρυσῇσι*.

The older form of the suffix was -*ᾶσι*, -*ησι* (Skr. *asu*, Br. *Ṛṅ*,

11. 2, § 356): *ι* was introduced before *σ* from the *-ο-* stems, *λογόισι*. Attic *-αις* is a new formation after *-οις*.

50. *-ο-* stems.

(1) The Dat. pl. ends in *-οισι*, *λόγοισι*, *χαλκείοισι*.

-οισι represents an Idg. locative, cf. Skr. *-eshu*; *-οις* an instrumental, Skr. *-āis*.

(2) *-εο-*, *-οο-* remain uncontracted, *χρύσεος*, *νόος*, *εὐνοος* (§§ 37, 20. 2).

(3) The so-called Attic declension is found in *λεώς*, *δίμνεως*, probably also *ἱλεις*, *ἀξιόχρεως*, *ἐπίπλεως* (§ 38), and in proper names as *Μενέλεως*, but *ιηός*, *κάλος*, *λαγός*, and in compounds of *γῆ*, *βαθύγαιος*, *μεσόγαιος* (§§ 1, 3d, 38). The Attic declension arises from the metathesis of *-ηο-* except in *κάλως*, *λαγός* (Ionic *κάλος*, *λαγός*), for which cf. *KZ.* xxix. 109.

51. *-ι*, *-ει-* stems, e.g. *πόλις*, *μάντις*.

πόλις, *πόλι*, *πόλιν*, *πόλιος*, *πόλῖ*, *πόλιες*, *πόλις* (*πόλιας* !, *πολίων*, *πόλισι*. Similarly *μάντις*, *μάντιος* etc.

The *ι* declension (*-ις*, *-εις*) and the *ι* declension (*-ις*, *-ιος*) have here fallen together. Traces of the *-ει-* declension are found on Ionic inscriptions, *πολεις* *I. I.* 32 (Amorgos), *πολειως* 171 (Chios), *Anacr.* 72, *πολει* *I. I.* 240 (Halicarnassus).

χάρις has twice *χαριτα* vi. 41, ix. 107, usually *χαριν* (8 times), cf. *Arch.* 63, *Sem.* 7. 10.

Proper names in *-ις* in Hdt. as in Eastern Ionic have gen. in *-ιος*, *Ἀγιος*, *Αργεδαμιος*, etc.: in Western Ionic as in Attic the gen. is *-ιδος*, *Ἀγιδος*, etc.

52. *-υ-*, *-ευ-* stems, *ἰχθύς*, *πῆχυς*.

(a) *ἰχθύς*, *ἰχθύ*, *ἰχθύν*, *ἰχθύος*, *ἰχθυι* (§ 43), *ἰχθύες*, *ἰχθύς* (*-ίας*), *ἰχθύων*, *ἰχθύσι*.

(b) *πῆχυς*, *πῆχυν*, *πήχεος*, *πήχει* (§ 35. 2, *πηχεες*, *-αις*? § 16. 3), *πήχεας*, *πηχέων*, *πήχεσι*. So adj. *γλυκὺς*, *γλυκέος* etc.

53. *-ηυ-* stems, *βασιλεύς*.

βασιλεύς, *βασιλεῦ*, *βασιλεῦ* (§ 34, *βασιλέος* (§ 38),

βασιλεί (§ 36), βασιλέες (-είς? § 19 note), βασιλέας (§ 34), βασιλέων, βασιλεῦσι.

54. -ωι- stems, Ἰώ, Λητώ.

Λητώ, Λητοῖ, Λητοῦν, Λητοῦς (*Λητοι-ος), Λητοῖ (*Λητοι-ι).

In the same way are declined πειθώ, εὐεστώ, and the -οι- stems αἰδώς, ἡώς, but in these the acc. is -ω, not ουν.

55. Anomala.

(1) νηῦς.

νηῦς (§ 4. II. α), νέα (§ 34), νεός (§ 38), νηί, νέες, νέας (§ 34), νεῶν, νηυσί.

(2) πάτρως, μήτρως.

πάτρως, πάτρων (IV. 76, IX. 78) but μήτρωα (IV. 80, Rsv μήτρω, (πάτρωος), πάτρωϊ.

(3) ἥρως.

ἥρως, ἥρων I. 167, ἥρωα II. 143, VI. 69, ἥρωος, ἥρωϊ, ἥρωες, ἥρωας, ἥρώων, ἥρωσι.

(4) Μίνως, Μίνων, Μίνω.

(5) σῶς.

So nom. sing. but σόον, σόαι, σόα, σόων.

6) πολύς has been replaced throughout by πολλός.

CONSONANT STEMS.

For the most part these are the same as in Attic.

56. -εσ- stems.

(a) Neuters in -ος, γένος, γένεος, γένει (§ 35. 1), γένεα (§ 31. 2), γενέων, γένεσι.

(b) Nouns and adj. in -ης, τριήρης, τριήρεος, τριήρει, τριήρεα, τριήρεις (-είς? § 16. 2), τριηρέων, τριήρεσι.

ἀληθής, as τριήρης, nom. acc. neut. sing. and plur. ἀληθείς, ἀληθέα.

(c) Proper names in -κλής.

Περικλῆς (-κλήης, § 17. 3), Περικλέος (§ 32, note), Περικλεῖ, Περικλέα, Περικλέες.

(ιδ) Neuters in -ασ-, as γέρας, κέρας, τέρας, γῆρας.

κέρας, κέρεος, κέρει, κέρεα, κερέων. So γέρας: τέρας has also τέρατα. But γῆρας, γήραος, γήραι: κρέας, κρέως = *κρέαος, κρέα, κρεῶν. For the ε cf. § 72.

57. COMPARATIVE STEMS.

Both shorter and longer forms are found. Acc. sing. ἐλάσσω, ἐλάσσονα, πλέω, πλέονα: nom. pl. generally uncontracted ἐλάσσονες, etc.: acc. pl. uncontracted ἐλάσσοντας: nom. and acc. pl. neut. nearly always contracted, ἐλάσσω, πλέω.

58. ANOMALA.

(1) μείς, μηνός, etc. for μῆν, μηνός.

The declension of this word in the Greek dialects starts from *μῆνς, *μηνσός whence regularly *μένς, *μηννός, whence in Ionic and Attic would come μείς, μηνός. Attic μῆν comes from the oblique cases.

(2) ὀδών, ὀδόντος, etc. = ὀδούς, ὀδόντος.

(3) υῖός, mostly as -ο- stem, but υῖέας, IV. 84.

COMPARISON.

59. For ἐπιτηδεότερος -ότατος, οἰκηότερος -ότατος, cf. §§ 3. II. e, 10 b, 36 b, note. σπουδαῖος has σπουδαιότατος, and σπουδαιέστατος, ὑγιής has also ὑγιεστάτος, ἄμορφος has ἄμορφέστατος, εὖνοος εὖνοέστερον (§ 40. 3), πρηγῆς πρηγύτερος, ταχύς has also ταχύτερος.

PRONOUNS.

60. PERSONAL PRONOUNS.

ἐγώ, σύ

ἐμέ, σέ

με, σε

ἐμέο (εὔ), σέο (σεὔ)

μεο (μευ), σεο (σεν) (§ 37)

ἐμοί, σοί

μοι, τοι

ἡμεῖς, ὑμεῖς

ἡμέας, ὑμέας (§ 31. 1, note)

ἡμέων, ὑμέων

ἡμῖν, ὑμῖν

(1) In the 2 pers. pron. σ has arisen regularly in forms which began with $\tau\phi$, e.g. $\sigma\epsilon - \tau\phi\epsilon$ (preserved in a gloss of Hesych.).

(2) In the third pers. pron. also $\mu\nu = \alpha\upsilon\tau\acute{o}\nu, \alpha\upsilon\tau\acute{\eta}\nu$, sometimes $\alpha\upsilon\tau\acute{o}, \sigma\phi\iota = \alpha\upsilon\tau\acute{o}\iota\varsigma, \sigma\phi\acute{\epsilon}\alpha = \alpha\upsilon\tau\acute{\alpha}$.

Note. $\sigma\phi\acute{\iota}\sigma\iota$ is (generally indirect) reflexive: $\sigma\phi\iota = \alpha\upsilon\tau\acute{o}\iota\varsigma$: $\sigma\phi\acute{\epsilon}\alpha\varsigma, \sigma\phi\acute{\epsilon}\omega\nu$ are either demonstrative or reflexive. As indirect reflexives Hdt. uses also $\sigma\iota, \mu\nu, \sigma\phi\iota, \alpha\upsilon\tau\acute{o}\varsigma$, cf. Ekedahl, *de usu pron. pers. et reflex. apud Her.*

(3) Reflexive, $\acute{\epsilon}\mu\epsilon\omega\nu\tau\omicron\upsilon, \acute{\epsilon}\mu\epsilon\omega\nu\tau\acute{\omega}, \sigma\epsilon\omega\nu\tau\omicron\upsilon, \acute{\epsilon}\omega\nu\tau\omicron\upsilon$, see § 39. 4.

The Ionic declension starts from the gen., e.g. $\acute{\epsilon}\mu\epsilon\omega\nu\tau\omicron\upsilon = \acute{\epsilon}\mu\acute{\epsilon}\omicron\alpha\alpha\upsilon\tau\omicron\upsilon$ (perhaps also dat. $\acute{\epsilon}\mu\epsilon\omega\nu\tau\acute{\omega} = \acute{\epsilon}\mu\omicron\lambda\alpha\alpha\upsilon\tau\acute{\omega}$), whence ω has made its way into the acc. Attic starts from the acc. $\acute{\epsilon}\mu\acute{\epsilon}\alpha\alpha\upsilon\tau\acute{o}\nu$, etc.

61. DEMONSTRATIVE PRONOUNS.

Beside $\acute{\epsilon}\kappa\epsilon\acute{\iota}\nu\omicron\varsigma$ Ionic has the shorter $\kappa\acute{\epsilon}\acute{\iota}\nu\omicron\varsigma$.

62. RELATIVE.

1. $\delta\varsigma$. The relative in the oblique cases and in nom. acc. neut. sing. and pl. assumes the forms of the article, $\delta\varsigma\ \eta\ \tau\acute{o}, \tau\acute{o}\nu\ \tau\acute{\eta}\nu\ \tau\acute{o}, \sigma\iota\ \alpha\acute{\iota}\ \tau\acute{\alpha}$, etc.

After prepositions

(a) when the final letter of the preposition does not admit of elision— $\acute{\epsilon}\nu, \acute{\epsilon}\xi, \acute{\epsilon}\varsigma, \pi\rho\acute{o}\varsigma, \sigma\acute{\upsilon}\nu$ ($\pi\rho\acute{o}$ and $\acute{\upsilon}\pi\acute{\epsilon}\rho$ are not found with rel., $\pi\epsilon\rho\acute{\iota}$ always after it, $\tau\omicron\upsilon\ \pi\acute{\epsilon}\rho\iota$)—consonantal forms of the relative are used $\acute{\epsilon}\nu\ \tau\acute{\omega}, \acute{\epsilon}\kappa\ \tau\omicron\upsilon, \pi\rho\acute{o}\varsigma\ \tau\omicron\iota\sigma\iota$, etc.,—except in the temporal expressions $\acute{\epsilon}\nu\ \tilde{\omega}, \acute{\epsilon}\varsigma\ \tilde{\omicron}, \acute{\alpha}\chi\rho\iota\ \omicron\tilde{\upsilon}, \mu\acute{\epsilon}\chi\rho\iota\ \omicron\tilde{\upsilon}, \acute{\epsilon}\xi\ \omicron\tilde{\upsilon}$.

(b) when the preposition admits of elision— $\acute{\alpha}\nu\tau\acute{\iota}, \acute{\alpha}\pi\acute{o}, \delta\acute{\iota}\alpha, \acute{\epsilon}\pi\acute{\iota}, \kappa\alpha\tau\acute{\alpha}, \mu\epsilon\tau\acute{\alpha}, \pi\alpha\rho\acute{\alpha}, \acute{\upsilon}\pi\acute{o}$ ($\acute{\alpha}\mu\phi\acute{\iota}$ and $\acute{\alpha}\nu\acute{\alpha}$ are not found before the relative)—vocalic forms of the relative are used— $\acute{\alpha}\nu\tau' \acute{\omega}\nu, \acute{\alpha}\pi' \omicron\tilde{\upsilon}, \delta\acute{\iota}' \eta\varsigma, \pi\alpha\rho' \tilde{\omega}$ (but $\tau\acute{\omega}\ \pi\acute{\alpha}\rho\alpha$) etc.

2. $\delta\omicron\sigma\tau\iota\varsigma$ never has initial τ . Following $\tau\acute{\iota}\varsigma$ it has in gen. and dat. of all genders $\delta\tau\epsilon\omicron$ ($\epsilon\nu$), $\acute{\omicron}\tau\acute{\epsilon}\omega, \acute{\omicron}\tau\acute{\epsilon}\omicron\iota\sigma\iota$ and in neut. pl. $\acute{\alpha}\sigma\sigma\alpha$ ($= * \acute{\alpha}\text{-}\tau\iota\text{-}\alpha$).

63. INTERROGATIVE AND INDEFINITE.

τίς has in gen. and dat. *τέο* (*τεῦ*), *τέω*, *τέων*, *τέοισι*. Similarly the enclitic *τις*.

NUMERALS.

64. (1) *δύο* is declined as a plural, *δυοῖν* (also *δύο*), *δυοῖσι*.

(2) *δωδέκα* is found for *δώδεκα*.

δύω and *δω* go back to different forms **δυῶ* and **δῶ* (cf. Lat. *duo* = **duwō*, and *bis* = **dvis*).

(3) In *τεσσερεσκαίδεκα*, *τέσσερες* is undeclined, e.g. *ἕτεα τεσσερεσκαίδεκα*. The ordinal is *τεσσερεσκαιδέκατος*.

IV. CONJUGATION.

65. *Augment and Reduplication.*

(1) The temporal augment is as in Attic except that iterative forms, e.g. *λάβεσκε*, take no augment: *χρή* has *χρήν*, *βούλομαι* and *μέλλω*, *ἐβουλόμην* and *ἔμελλον*, *δύναμαι* generally *ἐδυνάμην*; *κτάομαι* has *ἐκτῆμαι*.

(2) The syllabic augment and reduplication is often neglected.

(a) It is constantly neglected in *ἀγινέω*, *ἀεθλέω*, *ἀλυκτάζω* (*ἀλύκταζον* once), *ἄνωγε*, *ἀναισιμῶ*, *ἄρρωδέω*, *ἐναύω*, and in verbs beginning with *αι* - in *έω*, *ἔξομαι*, *ἐθελοκακέω*, *ἐλινύω*, *ἐργάζομαι*, *ἔργω*, *ἔρδω*, *ἐσθιμένος*, *ἐσσόω*, *ἐτεροιάζω*, *ἐτοιμάζω*, and in verbs beginning with the diphthongs *ει*, *ειν* in *όδοιπορέω*, *όρτάζω*, *ὄφελον* (!), and in verbs in *οι* (but *ἀνέωγες*).

(b) Some verbs want the augment or reduplication only in certain forms, e.g. *ἀγωνίζομαι*, perf. *ἀγωνίδαται*: *ἀνδραποδίζω*, *ἀνδραποδισμένους*: *ἄρχω*, *ὑπαργμένος*, etc. Many verbs vary so much that no rules can be laid down for them, see Bredow, 285—319.

(c) Isolated forms. *όρέω* has *ῶρων*, *ἔωθα* = *εἴωθα* (§ 3. II. e): *ἔοργα*: *ἦλων*, *ἦλωκα* (*ἀλίσκομαι*): *ἦνδανον*, *ἔαδα* (*ἀνδάνω*):

ἀραίρημαι (αἰρέω). οἶκε (= ἔοικε) wants reduplication like οἶδα.

To what extent the augment was dropped in Ionic is uncertain for want of inscriptional evidence. ἐργαζόμεν is confirmed by inser. In verbs beginning with a diphthong such as αἶρω, εὔδω, the Herodotean αἶρεον, εὔδον, might regularly represent αἶρεον, ηὔδον (Br². § 109). In other cases there is no apparent reason for the absence of the augment.

Personal endings and Tense and Mood Formation.

66. In many cases in personal endings vowels, which in Attic are contracted, are found written separately, though often pronounced as diphthongs.

(1) -ao in 2 sg. 1 aor. ind. mid., ἐργάσao (§ 28. 2).

(2) -ea, in the pluperfect active, ἐώθεα, ἐώθεας (§ 31. 2), but ἐώθει (§ 16. 2).

(3) -eai in 2 sg. pres. and fut. ind. mid. οἶχεαι, λέγεαι, ἀμείψεαι (§ 32. 2).

(4) -eo (ευ) in 2 sg. ipf. ind., pres. ipv., 2 aor. indic. and ipv. mid., ἐλύεο, λύεο, ἐγένεο, γένεο (§ 37. 2), μέμενεο (§ 38).

(5) -ew in liq. fut. and in 1 and 2 aor. conj. pass. and conj. of aorists active which follow the -μι conjugation. σημανέω, αἰρεθέω, αἰρεθέωμεν, ἀπιέωσι, ἐξαναστέωμεν, προσθείω, βέω.

The last-mentioned arose from στή-ομεν, θή-ω, βή-ω (§ 38) which are found in Homer, partly with ει, θείω etc.

67. The endings -αται, -ατο, for -νται, -ντο are found in the perf. and plup. pass., in the pres. and ipf. pass. of verbs in -μι, and in the optative middle. ἀποδεδέχεται, κεχωρίδαται, ἐτετάχατο, ἀπικάτο, ἐμεμνέατο, ἡγέεται, ὠρμέαται, περιβεβλέατο: κέαται, ἐκέατο, κατέαται, κατέατο: ἀπιστέαται, ἐπανιστέατο, προτιθέαται, ἐκδιδοάται: γινοιάτο, γενοιάτο.

This is regular in the poets and on inscriptions, and nearly so in the mss. of Hdt. The few instances in which the mss. give *-αιεν* must accordingly be corrected.

71. Imperative.

In the third person plur. in Hdt., as in poets and inserr., the short forms are found, *-όντω*, *-άντω*, *-έσθων*.

ἔστωσαν I. 147 forms an exception. Probably it should be changed to *ἔστων* as on inserr. I. I. 13, 174.

Verbs in -αω, -εω, -οω.

72. Verbs in *-άω*.

These contract as in Attic.

Note a. Side by side with forms in *ᾱ*, are found forms in *-εω, -εω-*, as *ῥέω, ῥέοντες, ῥέομεν* (the instances are given, *Curtius Studien* VII. 190–200). They are most common in the verbs *ῥᾶν, εἰρωτᾶν, φοιτᾶν*. To what extent they should be retained is doubtful, as is also the explanation of them. From the purely Ionic standpoint, the starting-point of the formation might be found in forms in *-āω*, Homeric *μενουνāω, διψāω*: *-āω* would become in Ionic *-ηω, -εω*. But the change is also found in dialects where this explanation is inadmissible (Schmidt, *Die Pluralbildungen der Idg. Neutra*, 327–384). Schmidt would connect the phenomenon with the appearance of *ε* in *-ασ-* stems (*γέρας, γέρεος*) and supposes that *α* became *ε* regularly before *ο*. In the absence of inscriptional evidence it is safer to write *ω*, as has been done except in the case of the three verbs mentioned above.

b. In *χρῶμαι *χρή-ιομαι* (§ 38 Attic *χρῶμαι*) endings beginning with *ε, η*, are joined on to a shorter stem *χρᾶ-, χρᾶται (= *χράεται), χρᾶσθαι*, etc. An infin. *χρησθαι* is found on inser. of Ceos, I. I. 43.

73. Verbs in *-εω*.

1. Where *ε* comes in contact with *ο* and *ω*, the vowels remain but are pronounced as one syllable, *-εω̄, εω̄* (later *ευ*), *ποιέω̄, καλέομεν*. In the opt. *-έοι* and *-οῖ* are found, the latter representing the pronunciation (§ 37. 7).

2. Where ϵ comes in contact with ϵ or η the vowels contract as in Attic, *δοκεῖ*, *δοκῆ*, *δέηται* (§ 16. 1).

74. Verbs in *-οω*.

These contract as in Attic.

Verbs in -μι

have to a larger extent than in Attic passed into the thematic conjugation.

75. Verbs in *-ημι*, = *-ᾶμι*, *ῖστημι*, *κίρνημι*.

(1) Pres. ind. 3 sg. *ιστᾶ* (beside *ῖστησι*), *κινᾶ*, as though from **ιστάω*, **κιννάω*. 3 pl. *ιστᾶσι*.

(2) Ipf. 3 sg. *ῖστα*, as well as *ῖστη*.

(3) Perf. part. is *έστεώς* (§ 38).

76. Verbs in *-ημι*, = *-ημι*, *τίθημι*, *ῖημι*, *πίπλημι*.

1. Pres. ind. 3 sg. regularly as though from verb in *έω*, *τιθεί*, as usually in poets (Mimn. 1. 6, 5. 7), once *τίθησι* iv. 73 (as Semon. Amorg. 1. 2), *ἀπιεί* vi. 62 (*ἀπίησι* ABC), *έμπιμπλεί* vii. 39 (but in the other parts *πιμπλᾶσι*, *πιμπλάναι*, etc. like *ῖστημι*, ablaut η : α). From the corresponding verb *πίμπρημι* AB viii. 109 have a part. *πιμπρεῖς*, which may be right.

2. Impf. ind. sg. 1 *έτίθεα* (once), 3 *έτίθεε* (twice), *έτίθει* once, the correct form, *ῖει*. *έτίθεα*, whether due to Hdt. or his correctors, is formed on the analogy of the pluperfect.

Note. While in the pres. the mss. regularly accent *τιθεί*, they have for the most part *ῖει*, where analogy demands *iei*.

3. Subj. *τίθωμαι*, *προτιθώμεθα* : *πίμπληται*, vii. 37 : *ῖημι*, *ἀπίη*, *έπίη*, but *ἀπιέωσι*.

These examples represent two different modes of formation, one that of *-ω* verbs, the other that of the non-thematic 2 aor. (§ 66. 5). It is impossible to say which Hdt. used, but if he wrote *ἀπιέωσι*, it is probable that he wrote *ίη*, or if *ῖη* that he wrote *ῖωσι*. From verbs in *-ᾶμι* in iv. 99 ABC have *δυνεώμεθα*,

and verbs in *-ωμι* have *διδῶ*, *διδῶσι*, but *δίδωται*. There is the same doubt in Attic whether we should write *τίθωμαι* or *τιθῶμαι*.

For subj. of 2 aor. see § 66. 5.

4. Optative. Pres. *ὑποτίθουτο*, III. 41 : aor. *ὑποθείουτο*, *προσθείουτο*, but *προθεῖτο* III. 48, which should probably be corrected to *προθείουτο*.

5. From *ἀνίημι* comes a peculiar perfect 3 pl. *ἀνέωται*, from *μετίημι* perf. part. *μεμετισμένος* (but *μετείσθω*) with reduplication of the preposition.

77. Verbs in *-ωμι*.

(1) Pres. 2 *διδοῖς*, 3 *διδοῖ* as poets and inscriptions, but *δίδωσι* II. 2 (*διδοῖ* Rsv), 15-4, VIII. 24 as Arch. 16, *διδούσι*.

(2) Ipf. 1 *ἐδίδουν*, 3 *ἐδίδον*.

(3) Ipv. 2 sg. *δίδου*.

78. Verb in *-νμι*.

(1) As in Attic, but 3 pl. pres. ind. *-ύσι*, *δεικνύσι*.

(2) Besides in the subj. and opt. where the change to the *-ω* conjugation is regular also in Attic, in the pres. ind. and part. and in the ipf. ind. act. Hdt. uses forms of the *-ω* conjugation side by side with those of the *-νμι* conjugation, e.g. *προσαπολλύεις*, *προδεικνύει*, *ἠμνύουσι*, *πηγνύουσι*, *ἐδείκνυε*, *ἐπεζεύγνυον*, *ζευγνύων*, *δεικνύοντες*. The regular forms are the more common.

The same transference is also found in poets and inscriptions. The transition in Attic began later (Meisterhans 153).

Note. *ιστάσι*, *τιθείσι*, *διδούσι*, *δεικνύσι*, arise from *ιστα-ντι*, *τιθε-ντι*, *διδο-ντι*, *δεικνυ-ντι*. As there is no contraction here, the natural accentuation would be *ῖστασι*, *τίθεισι*, *δίδουσι*, *δείκνυσι*, which should perhaps be restored, cf. Br². § 115.

79. *εἰμί*.

1. Pres. ind. 2 sg. *εἶς* (on the analogy of *φέρεις*), 1 pl. *εἰμέν* (§ 11. 2 a).

2. *ἔω* (= **ἔσω*, Lat. *ero*), *ἦς*, *ἦ* (**ἔσῃς*, **ἔσῃ*), 3 pl. *ἔωσι*.

3. Opt. εἶν, εἶη (once εἶοι, ἐνέοι, VII. 6), εἶεν, εἶησαν.

4. Part. ἐών, ἐούσα, ἐόν.

5. Ipf. ἔα (§ 34), ἔας (§ 31. 2, ἦs Anacr. 7), ἦν, ἔατε, ἦσαν.

80. εἶμι.

Ipf. ἦα, ἦε (ἦει ?), ἦσαν.

As η is here the augmented form of εἰ it is absurd to write it as if η and ι formed two syllables, cf. § 36. For ἦα, ἦσαν in Homer should probably be restored ἦεα, ἦεσαν like ἦδεα, ἦδεσαν, Br². § 137^b. ἦε, which is also Homeric, is a transference to the thematic conjugation. ἦει, which is often found in the mss., is shewn to be Ionic by Arch. 89; ἦσαν, Arch. 82.

81. οἶδα.

1. Pres. οἶδα, οἶδας, οἶδε, ἴδμεν (four times οἶδαμεν), ἴστε, ἴσασι (once οἶδασι, II. 43).

2. Conj. εἰδέω, εἰδῆs, etc.

3. Opt. εἰδείην.

4. Ipf. ἦδεα (ἦδη, Theog. 667), ἦδει (mss. mostly ἦδεε), ἦδέατε, ἦδεσαν.

82. κείμαι.

The diphthong εἰ is in the mss. often wrongly distracted to εε, κέεται, κέεσθαι: ἔγκειμαι, Arch. 84, κείται, Arch. 69, Sem. Amorg. 7. 4.

SYNTAX.

83. Points in which the syntax of Hdt. differs from that of Attic writers will be discussed in the notes as they arise.

SPECIMENS OF THE IONIC DIALECT FROM THE
INSCRIPTIONS AND THE POETS.1=*I. I.* 22, *Naxos*.

Νικάνδρη μ' ἀνέθηκεν Ἑκκηβόλῳ ἰοχεαίρῃ

Θούρη Δεινοδίκηο τοῦ Ναησιίου, ἔκκοχος ἀλ(λ)ήων,
Δεινομένεος δὲ κασιγνήτη, Φράησου δ' ἄλοχός με.

Note η=common Greek η, η=η arising from α.

2=*I. I.* 100, *Miletus*.

- - - ντων, λαμβάνειν δὲ τὰ δέρματα κ[αὶ] τὰ ἄλλα γέρεα. ἦν
 ἐν θύηται, λάψεται γλῶσσαν, ὀσφύν, δασέαν, ὥρην. ἦν δὲ
 πλέω θύηται, λάψεται ἀπ' ἐκάστου ὀσφύ[ν, δασέ]αν καὶ γλῶσ-
 σαν, καὶ κωλὴν μίαν ἀπὸ πάντων. καὶ τῶν ἄλλων θεῶν τῶν [ἐν]-
 τεμενίων, ὅσων ἱερᾶται ὁ ἱερέως, λάψεται τὰ γέρεα τὰ αὐτὰ
 καὶ κωλὴν ἀντὶ [τ]ῆς ὥρης, ἥμ μὴ βασιλεὺς λαμβάνῃ. ἦν δὲ
 εὐστὸν θύῃ ἡ πόλις, λάψεται γλῶσσαν, ὀσφύν, δασέαν, ὥρην.
 ἦν ξένος ἱεροποιῇ τῷ Ἀπόλλωνι, προῖερᾶσθαι τῷ[ν] ἀστῶν ὃν ἂν
 θέλῃ ὁ ξένος, διδόναι δὲ τῷ ἱερεί τὰ γέρεα ἅπερ ἡ πόλις διδοῖ
 π[άντα] χωρὶς δερμάτῳ[ν], π[λήν] τοῖς Ἀπολλωνίοις - - -

3=*I. I.* 156, *Teos*.

ὅστις φάρμακα δηλητήρια ποιῶι ἐπὶ Τηίοισιν τὸ ξυνὸν ἢ ἐπ'
 ἰδιώτῃ, κείνον ἀπόλλυσθαι καὶ αὐτὸν καὶ γένος τὸ κείνου. ὅστις
 ἐς γῆν τὴν Τηίην κωλύοι σῖτον εἰσάγεσθαι ἢ τέχνην ἢ μηχανὴν ἢ
 κατὰ θάλασσαν ἢ κατ' ἥπειρον ἢ ἐσαχθέντα ἀνωθεοίῃ, κείνον
 ἀπόλλυσθαι καὶ αὐτὸν καὶ γένος τὸ κείνου. ὅς ἂν
 τὰστήλας ἐν ἡῖσιν ἡπαρὴ γέγραπται ἢ κατὰξεί ἢ φοινίκηια ἐκκό-
 ψε[ι] ἢ ἀφανεύς ποιήσῃ, κείνον ἀπόλλυσθαι καὶ αὐτὸν καὶ
 γένος.

4=*I. I.* 238, *Halicarnassus*.

[τ]άδε ὁ σ[ύ]λλο[γο]ς ἐβουλεύσατ[ο] ὁ Ἀλικαρνα[τ]έω[ν] καὶ
 Σαλμακίεω[ν] καὶ Λύγ[δα]μ[ι]ς ἐν τῇ ἱερῇ[ι] ἀγορῇ, μηνὸς
 Ἑρμαῖωνος πέμπτῃ ἰσταμέ[νου], ἐπὶ Λέοντος πρυταν[εύον]τος

τοῦ Ὁατάτιος κα[ί] Σα[ρυσσώ]λλ[ου τ]οῦ Θεικυιλώνε[ω] · · · · ·
 μνήμονας· μὴ παραδίδ[οσθαι] μῆ[τε] γῆν μήτε οἰκ[ί]α τοῖς μνή-
 μ[οσ]ιν ἐπὶ Ἀπολλωνίδεω τοῦ Λυ[γδά]μιος μνημονεύοντος καὶ
 [Πα]ναμύ τοῦ Κασβώλλιος καὶ Σ[αλ]μακιτέων μνημονευόντων
 Μεγαβάτεω τοῦ Ἀφυσίσιος καὶ [Φο]ρμίωνος τοῦ Πανυάτιος.
 ἦν δ[έ] τις θέλημι δικάζ[ε]σθαι περὶ γῆ[ς ἧ] οἰκίων, ἐπικαλ[εῖ]τω
 ἐν ὀκτωκα[ίδ]εκα μηνσίν, ἀπ' οὗ τὸ ἄδος ἐγένε[το]. νόμῳ δέ,
 κατὰ π[ε]ρ νῦν, ὀρκῶ < i > σ[αι τοῦ]ς δικαστάς. ὅτ[ι] ἂν οἱ μνήμο[-
 νες εἰ]δέωσιν, τοῦτο καρτερόν εἶνα[ι]. ἦν] δέ τις ὕστερον ἐπικα-
 λῆι τού[του] τοῦ χρόνου τῶν ὀκτωκαίδεκα [μη]νῶν, ὅρκον εἶναι
 τ[ῶ]ι νεμομένῳ [ι τ]ῇ γῇ ἢ τὰ οἰκ[ί]α, ὀρκοῦν δὲ τ[οὺς] δικα-
 στάς ἡμί[ε]κτον δεξαμ[ένου]ς· τὸν δὲ ὅρκον εἶ[ν]αι παρόντος
 [τοῦ εἰ]νεστηκότος· καρτεροῦς δ' εἶναι γ[ῆς κ]αὶ οἰκίων, οἷτινες
 τότε εἶχον, ὅτε Ἀ[πο]λλωνίδης καὶ Παναμύης ἐμνημό[νευ]ον, εἰ
 μὴ ὕστερον ἀπεπέρασαν. [τὸ]ν νόμον τοῦτον ἦν τις θέλημι [συγ]-
 χέαι ἢ προθῆτα[ι] ψῆφον ὥστε μ[ὴ εἶ]ναι τὸν νόμον τοῦτον, τὰ
 εὐ[τά] αὐτοῦ πεπρήσθω καὶ τῶ πολλῶν[ος] εἶναι ἱερά, καὶ αὐτὸν
 φεύγειν ἀ[μει]. ἦν δὲ μὴ ἦι αὐτῷ ἄξια δεκα[στα]τήρων, αὐτὸν
 [π]επρήσθαι ἐπ' [ἐξα]γωγῇ καὶ μη[δ]αμὰ κάθοδον [εἶν]αι ἐς
 Ἀλικαρνησσόν. Ἀλικά[ρνη]σσέων δὲ τῶς συμπάντων τ[ούτ]ωι
 ἐλευθερόν εἶναι, ὅς ἂν ταῦτα μ[ὴ π]αραβαίνειν κατόπερ τὰ ὅρκια
 ἔτα[μον] καὶ ὥς γέγραπται ἐν τῷ Ἀπολλ[ωνί]ωι, ἐπικαλεῖν.

5. Archilochus *Fr.* 66.

Θυμέ, θύμ', ἀμηχάνοισι κήδεσιν κυκώμενε,
 ἀνὰ δ' ἔχεῖ, μένων δ' ἀλέξεῖ προσβαλὼν ἐναντίον
 στέρνων ἐν δόκοισιν ἐχθρῶν πλησίον κατασταθεὶς
 ἀσφαλέως· καὶ μήτε νικῶν ἀμφάδην ἀγάλλεο
 μήτε νικηθεὶς ἐν οἴκῳ καταπεσὼν ὀδύρεο.

6. Semonides *Fr.* 7. 57—66.

τὴν δ' ἵππος ἀβρὴ χαιτέησ' ἐγείνατο,
 ἢ δούλι' ἔργα καὶ δύνῃ περιτρέπει·
 κοῦτ' ἂν μύλης ψαύσειεν, οὔτε κόσκινον
 ἄρειεν, οὔτε κόπρον ἐξ οἴκου βάλοι,
 οὔτε πρὸς ἵπνὸν ἀσβόλην ἀλεῶμένη
 ἵζοιτ'· ἀνάγκη δ' ἄνδρα ποιεῖται φίλον.

λούται δὲ πάσης ἡμέρης ἄπο ῥύπον
 δίς, ἄλλοτε τρίς, καὶ μύροισ' ἀλείφεται.
 αἰεὶ δὲ χαίτην ἐκτενισμένην φορεῖ
 βαθεῖαν, ἀνθέμοισιν ἐσκιασμένην.

THE MANUSCRIPTS.

A (M) Florentinus or Mediceus, Laurentian library, Florence, 10th century.

B (P) Romanus, Angelican library, Rome, 11th century.

C (F) Florentinus, Laurentian library, Florence, 11th century (?).

P Parisinus, 13th century (Stein).

R Romanus, Vatican library, 14th century.

s Sancroftianus, Emmanuel College, Cambridge, 14th century.

v Vindobonensis, Vienna, 14th century.

These fall into two families ABC and Rsv; P goes sometimes with the one, sometimes with the other. The best representatives of the first family are A and B, of the second, R (in which Book V is wanting) and v. The relative value of the two families has been a subject of much discussion, and the question can hardly be regarded as finally decided. Most scholars are inclined to follow rather the A family, while others, such as Cobet and Gomperz, hold that the mss. of the R family, though, as is natural from their later date, much corrupted in many ways, represent the better text. It cannot be disputed that in many cases this family alone has preserved the true reading, and it is to be noted that sometimes the reading of this family agrees with the testimony of ancient writers: in such cases scholars who despise the authority of this group are driven to the very improbable supposition that the reading is due to the correction of some learned man. In the

present state of the question it is impossible to assign an unconditional superiority to either class, so that it alone should be used in the constitution of the text.

The literature on the subject will be found given in *BB.* xv. 161, to which add Abicht, *Die Wiener Handschrift des Herodot.* Progr. Oels, 1888.

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ΗΡΟΔΟΤΟΥ

ΤΟΥ ΑΛΙΚΑΡΝΗΣΣΕΟΣ

ΙΣΤΟΡΙΩΝ ΕΚΤΗ

ΕΠΙΓΡΑΦΟΜΕΝΗ ΕΡΑΤΩ.

ΑΡΙΣΤΑΓΟΡΗΣ μέν νυν Ἴωνήν ἀποστήσας 1
οὕτω τελευτᾷ· Ἰστιαῖος δὲ ὁ Μιλήτου
τύραννος μεμετιμένος ὑπὸ Δαρείου
παρῆν ἐς Σάρδεις. ἀπιγμένον δὲ αὐ-
τὸν ἐκ τῶν Σούσων εἴρετο Ἀρταφρέ-
νης ὁ Σαρδίων ὑπαρχος κατὰ κοῖόν τι δοκέει
Ἴωνας ἀπεστάναι· ὁ δὲ οὔτε εἰδέναι ἔφη ἐθώμαζε
τε τὸ γεγονὸς ὥς οὐδὲν δῆθεν τῶν παρεόντων
πρηγμάτων ἐπιστάμενος. ὁ δὲ Ἀρ-
ταφρένης ὁρέων αὐτὸν τεχνάζοντα
εἶπε, εἰδὼς τὴν ἀτρεκείην τῆς ἀπο-
στάσιος· Οὕτω τοι, Ἰστιαῖε, ἔχει κατὰ ταῦτα τὰ
πρήγματα· τοῦτο τὸ ὑπόδημα ἔρραψας μὲν σύ,
ὑπεδήσατο δὲ Ἀρισταγόρης.

Histiæus sent
by Darius to put
down the Ionian
revolt appears in
Sardis toward the
end of 498 B.C.

The Persian go-
vernor Artaphre-
nes charges him
with having insti-
gated the revolt.

Ἀρταφρένης μὲν ταῦτα ἐς τὴν ἀπόστασιν 2
ἔχοντα εἶπε, Ἰστιαῖος δὲ δέσας ὥς συνιέντα

I. 2 οὕτως ἐτελεύτα Rsv.

Ἄρταφρένεα ὑπὸ τὴν πρώτην ἐπελθοῦσαν νύκτα

Histiæus flees to Chios. He is arrested by the Chians but afterwards released.

ἀπέδρη ἐπὶ θάλασσαν, βασιλέα Δαρεῖον ἐξηπατηκώς· ὃς Σαρδῶν νῆσον 5
τὴν μεγίστην ὑποδεξάμενος κατεργά-
σασθαι ὑπέδυνε τῶν Ἰώνων τὴν ἡγεμονίην τοῦ
πρὸς Δαρεῖον πολέμου. διαβὰς δὲ ἐς Χίον ἐδέθη
ὑπὸ Χίων, καταγνωσθεὶς πρὸς αὐτῶν νεώτερα
πρήσσειν πρήγματα ἐς ἑωυτοὺς ἐκ Δαρείου. μα- 10
θόντες μέντοι οἱ Χῖοι τὸν πάντα λόγον, ὥς πολέ-
μιος εἴη βασιλεί, ἔλυσαν αὐτόν.

3 Ἐνθαῦτα δὴ εἰρωτεύμενος ὑπὸ τῶν Ἰώνων ὁ

Reason alleged by Histiaëus for instigating the revolt.

Ἰστιαῖος κατ' ὃ τι προθύμως οὕτω
ἐπέστειλε τῷ Ἀρισταγόρῃ ἀπίστα-
σθαι ἀπὸ βασιλέος καὶ κακὸν τοσοῦ-
τον εἴη Ἴωνας ἐξεργασμένος, τὴν μὲν γενομένην 5
αὐτοῖσι αἰτίην οὐ μάλα ἐξέφαινε, ὁ δὲ ἔλεγέ σφι
ὥς βασιλεὺς Δαρεῖος ἐβουλευσατο Φοίνικας μὲν
ἐξαναστήσας ἐν τῇ Ἰωνίῃ κατοικίσαι, Ἴωνας δὲ
ἐν τῇ Φοινίκῃ, καὶ τούτων εἵνεκα ἐπιστείλειε.
οὐδέν τι πάντως ταῦτα βασιλέος βουλευσαμένου 10
ἐδειμάτου τοὺς Ἴωνας.

4 Μετὰ δὲ ὁ Ἰστιαῖος δι' ἀγγέλου ποιούμενος
Ἑρμίππου ἀνδρὸς Ἀταρνεΐτω τοῖσι ἐν Σάρδισι
εὐοῦσι Περσέων ἔπεμπε βυβλία ὡς προλελεσχη-
νευμένων αὐτῷ ἀποστάσιος πέρι. ὁ δὲ Ἑρμιππος
πρὸς τοὺς μὲν ἀπεπέμφθη οὐ διδοῖ, φέρων δὲ 5

II. 5 νήσων PRsv, cf. v. 106, ubi libri in νῆσον consentiunt
6 κατεργάσασθαι P: κατεργάσασθαι cett. 9 ὑπ' αὐτῶν PRsv

10 ἑωυτοὺς RSV: αὐτοὺς.

III. 1 δῆ: δὲ PRsv

10 οὐδέν: <ὁ μὲν δῆ> οὐδέιν Reiske

11 ἐδειμάτου τοὺς Ἴωνας del. Cobet.

ἐνεχείρισε τὰ βυβλία Ἀρταφρένει. ὁ δὲ μαθὼν
 ἤπαν τὸ γινόμενον ἐκέλευε τὸν Ἑρ-
 μιππον τὰ μὲν παρὰ τοῦ Ἰστιαίου
 δοῦναι φέροντα τοῖσί περ ἔφερε, τὰ
 10 δὲ ἀμοιβαῖα τὰ παρὰ τῶν Περσέων
 ἀντιπεμπόμενα Ἰστιαίῳ ἐωυτῷ δοῦναι. τούτων
 δὲ γενομένων φανερῶν ἀπέκτεινε ἐνθαῦτα πολλοὺς
 Περσέων ὁ Ἀρταφρένης.

Histiaeus enters
 into communica-
 tion with Persians
 in Sardis. The
 correspondence is
 betrayed to Artaphrenes.

Περὶ Σάρδεις μὲν δὴ ἐγίνετο ταραχὴ, Ἰστιαῖον 5
 δὲ ταύτης ἀποσφαλέντα τῆς ἐλπίδος
 Χῖοι κατῆγον ἐς Μίλητον, αὐτοῦ Ἰσ-
 τιαίου δεηθέντος. οἱ δὲ Μιλήσιοι
 5 ἄσμενοι ἀπαλλαχθέντες καὶ Ἀρισταγόρεω οὐδα-
 μῶς πρόθυμοι ἦσαν ἄλλον τύραννον δέκεσθαι ἐς
 τὴν χώραν, οἷα ἐλευθερίης γευσάμενοι. καὶ δὴ
 νυκτὸς γὰρ εὐούσης βίῃ ἐπειράτο κατιῶν ὁ Ἰσ-
 τιαῖος ἐς τὴν Μίλητον, τιτρώσκεται τὸν μηρὸν
 10 ὑπὸ τεο τῶν Μιλησίων. ὁ μὲν δὴ ὡς ἀπωστὸς
 τῆς ἐωυτοῦ γίνεται, ἀπικνεῖται ὀπίσω ἐς τὴν Χίον·
 ἐνθεῦτεν δέ, οὐ γὰρ ἔπειθε τοὺς Χίους ὥστε
 ἐωυτῷ δοῦναι νέας, διέβη ἐς Μυτιλήνην καὶ
 ἔπεισε Λεσβίους δοῦναί οἱ νέας. οἱ
 15 δὲ πληρώσαντες ὀκτὼ τριήρεας ἔπλεον
 ἥμα Ἰστιαίῳ ἐς Βυζάντιον, ἐνθαῦτα
 δὲ ἰζόμενοι τὰς ἐκ τοῦ Πόντου ἐκπλε-
 ούσας τῶν νεῶν ἐλάβανον, πλὴν ἧ
 ὅσοι αὐτῶν Ἰστιαίῳ ἔφασαν ἔτοιμοι εἶναι πείθεσθαι.

Histaeus tries
 to return to Mi-
 letus, but is re-
 pulsed.

He goes over
 to Mytilene and
 is supplied by
 the Lesbians with
 ships, with which
 he settles at By-
 zantium and seiz-
 es the vessels from
 the Black Sea.

IV. 7 ἄπαν PRsv : πάν.

V. 3 Ἰστιαίου secl. Herwerden

7 οἷά τε Rsv

10 ἀπω-

στὸς ἐκ P'sv

14 δοῦναί οἱ νέας secl. Herwerden

19 πεί-

σεσθαι ABC.

6 Ἴστιαῖος μὲν νυν καὶ Μυτιληναῖοι ἐποίεον
 ταῦτα· ἐπὶ δὲ Μίλητον αὐτὴν ναυτικὸς πολλὸς
 καὶ πεζὸς ἦν στρατὸς προσδόκιμος· συστραφέντες
 γὰρ οἱ στρατηγοὶ τῶν Περσέων καὶ
The Persian commanders unite their forces against Miletus in the spring of 497. ἐν ποιήσαντες στρατόπεδον ἤλαυνον 5
 ἐπὶ τὴν Μίλητον, τᾶλλα πολίσματα
 περὶ ἐλάσσονος ποιησάμενοι. τοῦ δὲ ναυτικοῦ
 Φοίνικες μὲν ἦσαν προθυμότατοι, συνεστρατεύοντο
 δὲ καὶ Κύπριοι νεωστὶ κατεστραμμένοι καὶ Κί-
 λικές τε καὶ Αἰγύπτιοι. 10

7 Οἱ μὲν δὴ ἐπὶ τὴν Μίλητον καὶ τὴν ἄλλην
 Ἰωνίην ἐστράτευσον, Ἴωνες δὲ πυνθα-
Ionian deliberations at the Panionion. νόμενοι ταῦτα ἔπεμπον προβούλους
 σφέων αὐτῶν ἐς Πανιώνιον. ἀπικομένοισι δὲ
 τούτοισι ἐς τοῦτον τὸν χώρον καὶ βουλευομένοισι 5
 ἔδοξε πεζὸν μὲν στρατὸν μηδένα συλλέγειν ἀντίξοον
 Πέρσῃσι, ἀλλὰ τὰ τείχεα ῥύεσθαι αὐτοὺς Μιλη-
 σίους, τὸ δὲ ναυτικὸν πληροῦν ὑπολιπομένους
 μηδεμίαν τῶν νεῶν, πληρῶσαντας δὲ συλλέγεσθαι
 τὴν ταχίστην ἐς Λάδην προναυμαχήσοντας Μι- 10
 λήτου· ἡ δὲ Λάδη ἐστὶ νῆσος σμικρὴ ἐπὶ τῇ πόλι
 τῇ Μιλησίων κειμένη.

8 Μετὰ δὲ ταῦτα πεπληρωμένῃσι τῇσι νηυσὶ
The Ionian forces at Lade. παρῆσαν οἱ Ἴωνες, σὺν δέ σφι καὶ
 Αἰολέων οἱ Λέσβον νέμονται· ἐτάσ-
 σονται δὲ ὧδε· τὸ μὲν πρὸς τὴν ἡῶ εἶχον κέρας

VI. 2 ναυτικός τε? Stein, quem secutus est Herwerden.

VII. 2 ἐστράτευσον AB¹C: ἐστρατεύοντο Rsv 6 μηδένα PRsv:
 μὴ ABC 8 ὑπολιπομένους PRsv 10 τῆς Μιλήτου ABC.

VIII. 3 ὅσοι τὴν αἰολίδα γῆν ABCP^t unde Stein ὅσοι τὴν
 Λέσβον 4 ἡῶ Rsv: ἔω

5 αὐτοὶ Μιλήσιοι, νέας παρεχόμενοι ὀγδώκοντα·
 εἶχοντο δὲ τούτων Πριηνέες δυνάδεκα νηυσὶ καὶ
 Μυήσιοι τρισὶ νηυσί, Μυησίων δὲ Τήιοι εἶχοντο
 ἑπτακαίδεκα νηυσί, Τηίων δὲ εἶχοντο Χίοι ἑκατὸν
 νηυσί· πρὸς δὲ τούτοισι Ἐρυθραῖοί τε ἐτάσσοντο
 10 καὶ Φωκαῖες, Ἐρυθραῖοι μὲν ὀκτὼ νέας παρε-
 χόμενοι, Φωκαῖες δὲ τρεῖς· Φωκαῖων δὲ εἶχοντο
 Λέσβιοι νηυσὶ ἑβδομήκοντα· τελευταῖοι δὲ ἐτάσ-
 σοντο ἔχοντες τὸ πρὸς ἑσπέρην κέρας Σάμιοι
 ἐξήκοντα νηυσί. πάντων δὲ τούτων ὁ σύμπας
 15 ἀριθμὸς ἐγένετο τρεῖς καὶ πεντήκοντα καὶ τριη-
 κόσιαι τριήρεις.

Αὗται μὲν Ἰώνων ἦσαν, τῶν δὲ βαρβάρων τὸ 9
 πλῆθος τῶν νεῶν ἦσαν ἑξακόσιαι. ὥς δὲ καὶ
 αὗται ἀπύκατο πρὸς τὴν Μιλησίην καὶ ὁ πεζὸς
 σφι ἅπας παρῆν, ἐνθαῦτα οἱ Περσέων
 5 στρατηγοὶ πυθόμενοι τὸ πλῆθος τῶν The Persian
commanders try
to detach these
several Ionian
states from the
common cause.
 Ἰάδων νεῶν καταρρώδησαν μὴ οὐ
 δυνατοὶ γένωνται ὑπερβαλέσθαι, καὶ
 οὕτως οὔτε τὴν Μίλητον οἰοί τε ἔωσι ἐξελεῖν μὴ
 οὐκ ἔοντες ναυκράτορες, πρὸς τε Δαρείου κινδυ-
 10 νεύσωσι κακὸν τι λαβεῖν. ταῦτα ἐπιλεγόμενοι
 συλλέξαντες τῶν Ἰώνων τοὺς τυράννους, οἳ ὑπ'
 Ἀρισταγόρεω μὲν τοῦ Μιλησίου καταλυθέντες
 τῶν ἀρχέων ἔφευγον ἐς Μήδους, ἐτύγχανον δὲ
 τότε συστρατευόμενοι ἐπὶ τὴν Μίλητον, τούτων
 15 τῶν ἀνδρῶν τοὺς παρεόντας συγκαλέσαντες ἔλεγόν

VIII. 14 πασέων δὲ τουτίων B²PR⁸⁹v.

IX. 3 αὗται sz: αὗται R, αὗται AB, αὗται CPd
 συλλέξαντες ABC

13 ἔφυγον Cobet

11 ἔλεξαν

σφιν τάδε· Ἄνδρες Ἴωνες, νῦν τις ὑμέων εὖ ποιή-
 σας φανήτω τὸν βασιλέος οἶκον· τοὺς γὰρ ἑωυτοῦ
 ἕκαστος ὑμέων πολυήτας πειράσθω ἀποσχίζων
 ἀπὸ τοῦ λοιποῦ συμμαχικοῦ. προῖσχύμενοι δὲ
 ἐπαγγείλασθε τάδε, ὥς πείσονταιί τε ἄχαρι οὐδὲν 20
 διὰ τὴν ἀπόστασιν, οὐδέ σφι οὔτε τὰ ἱερὰ οὔτε τὰ
 ἴδια ἐμπεπρήσεται, οὐδὲ βιαιότερον ἔξουσιν οὐδὲν
 ἢ πρότερον εἶχον· εἰ δὲ ταῦτα μὲν οὐ ποιήσουσι,
 οἱ δὲ πάντως διὰ μάχης ἐλεύσονται, τάδε ἤδη σφι
 λέγετε ἐπηρεάζοντες, τὰ περ σφέας κατέξει, ὥς 25
 ἐσωθέντες τῇ μάχῃ ἐξανδραποδιέονται καὶ ὥς
 σφῶν τοὺς παῖδας ἐκτομίας ποιήσομεν, τὰς δὲ
 παρθένους ἀνασπάστους ἐς Βάκτρα, καὶ ὥς τὴν
 χώραν ἄλλοισι παραδώσομεν.

10 Οἱ μὲν δὴ ἔλεγον τάδε, τῶν δὲ Ἰώνων οἱ
 τύραννοι διέπεμπον νυκτὸς ἕκαστος ἐς τοὺς ἑωυτοῦ
 ἐξαγγελλόμενος. οἱ δὲ Ἴωνες, ἐς τοὺς καὶ ἀπί-
 κοντο αὐταὶ αἱ ἀγγελίαι, ἀγνωμοσύνη τε διεχρέ-
 ωντο καὶ οὐ προσέεντο τὴν προδοσίην, ἑωυτοῖσι 5
 δὲ ἕκαστοι ἐδόκεον μούνοισι ταῦτα τοὺς Πέρσας
 ἐξαγγέλλεσθαι.

11 Ταῦτα μὲν νυν ἰθέως ἀπικομένων ἐς τὴν
 Μίλητον τῶν Περσέων ἐγένετο· μετὰ
 δὲ τῶν Ἰώνων συλληχθέντων ἐς τὴν
 Λάδην ἐγένοντο ἀγοραί, καὶ δὴ κού σφι καὶ ἄλλοι

Dionysius coun-
 sels the Ionians.

IX. 16 σφιν om. PRsv 17 ἑωυτοῦ PRsv: αὐτέων
 18 ἀποσχίζειν Rsv 22 ἐμπρήσεται CP^rR 23 οὐ: μὴ
 PRsv 24 ἤδη om. PRsv 27 τοὺς μὲν? Stein, τοὺς
 <μὲν> Herwerden.

X. 1 ταῦτα PRsv quod Atticismo debetur 6 τε PRsv
 7 ἐπαγγέλλεσθαι Naber.

5 ἡγορῶντο, ἐν δὲ δὴ καὶ ὁ Φωκαιεὺς στρατηγὸς
 Διονύσιος λέγων τάδε· Ἐπὶ ξυροῦ γὰρ ἀκμῆς
 ἔχεται ἡμῖν τὰ πρήγματα, ἄνδρες Ἴωνες, ἣ
 εἶναι ἐλευθέροισι ἢ δούλοισι, καὶ τούτοις ὡς δρη-
 πέτησι· νῦν ὧν ὑμεῖς ἦν μὲν βούλησθε ταλαι-
 10 πωρίας ἐνδέκεσθαι, τὸ παραχρήμα μὲν πόνος
 ὑμῖν ἔσται, οἷοί τε δὲ ἔσεσθε ὑπερβαλόμενοι
 τοὺς ἐναντίους εἶναι ἐλεύθεροι· εἰ δὲ μαλακίη
 τε καὶ ἀταξίη διαχρήσεσθε, οὐδεμίαν ὑμέων
 ἔχω ἐλπίδα μὴ οὐ δώσειν ὑμέας δίκην βασιλεί
 15 τῆς ἀποστάσιος. ἀλλ' ἐμοί τε πείθεσθε καὶ ἐμοὶ
 ὑμέας αὐτοὺς ἐπιτρέψατε· καὶ ὑμῖν ἐγώ, θεῶν
 τὰ ἴσα νεμόντων, ὑποδέκομαι ἢ οὐ συμμείξειν
 τοὺς πολεμίους ἢ συμμίσγοντας πολλὸν ἐλασσώ-
 σεσθαι.

Ταῦτα ἀκούσαντες οἱ Ἴωνες ἐπιτράπουσι σφέας 12
 αὐτοὺς τῷ Διονυσίῳ. ὁ δὲ ἀνάγων ^{The Ionians sub-}
 ἐκάστοτε ἐπὶ κέρας τὰς νέας, ὅκως ^{mit themselves to}
 τοῖσι ἐρέτησι χρήσαιτο διέκπλοον ποιεόμενος
 5 τῇσι νηυσὶ δι' ἀλληλέων καὶ τοὺς ἐπιβιάτας
 ὀπλίσειε, τὸ λοιπὸν τῆς ἡμέρης τὰς νέας ἔχεσκε
 ἐπ' ἀγκυρέων, παρείχε τε τοῖσι Ἴωσι πόνον δι'
 ἡμέρης. μέχρι μὲν νυν ἡμερέων ἑπτὰ ἐπέιθοντό
 τε καὶ ἐποίεον τὸ κελευόμενον. τῇ δὲ ἐπὶ ταύτῃσι
 10 οἱ Ἴωνες, οἷα ἀπαθείες ἔόντες πόνων τοιούτων
 τετρυμένοι τε ταλαιπωρήσιν τε καὶ ἡλίῳ, ἔλεξαν
 πρὸς ἑωυτοὺς τάδε· Τίνα δαιμόνων παραβάντες

XI. 5 ἡγορῶντο AB¹: ἡγορήωντο
 18 ἐλασσωθήσεσθαι ABC.

13 διαχρήσησθε ABC

XII. 12 τίνα δαιμόνων <νόμον> Desrousseaux, forsan recte

τάδε ἀναπίμπλαμεν; οἵτινες παραφρονήσαντες
 καὶ ἐκπλώσαντες ἐκ τοῦ νόου ἀνδρὶ
 Φωκαίει ἀλαζόνι, παρεχομένῳ νέας 15
 τρεῖς, ἐπιτρέψαντες ἡμέας αὐτοὺς ἔχο-
 μεν· ὁ δὲ παραλαβὼν ἡμέας λυμαίνεται λύμῃσι
 ἀνηκέστοισι, καὶ δὴ πολλοὶ μὲν ἡμέων ἐς νοῦσους
 πεπτώκασι, πολλοὶ δὲ ἐπίδοξοι τῷντο τοῦτο πεί-
 σεσθαι· πρό τε τούτων τῶν κακῶν ἡμῖν γε κρέσσον 20
 καὶ ὅ τι ὦν ἄλλο παθεῖν ἐστί, καὶ τὴν μέλλουσαν
 δουληίην ὑπομεῖναι ἥτις ἔσται, μᾶλλον ἢ τῇ
 παρεούσῃ συνέχεσθαι. φέρετε, τοῦ λοιποῦ μὴ
 πειθώμεθα αὐτοῦ. ταῦτα ἔλεξαν, καὶ μετὰ ταῦτα
 αὐτίκα πείθεσθαι οὐδεὶς ἤθελε, ἀλλ' οἶα στρατιῇ 25
 σκηνὰς τε πηξάμενοι ἐν τῇ νήσῳ ἐскиητροφέοντο
 καὶ ἐσβαίνειν οὐκ ἐθέλεσκον ἐς τὰς νέας οὐδ' ἀνα-
 πειρᾶσθαι.

- 13 Μαθόντες δὲ ταῦτα γινόμενα ἐκ τῶν Ἰώνων οἱ
 στρατηγοὶ τῶν Σαμίων, ἐνθαῦτα δὴ
 παρ' Αἰάκεος τοῦ Συλοσῶντος κείνους
 τοὺς πρότερον ἔπεμπε λόγους Αἰάκης κελευόντων
 τῶν Περσέων, δεόμενός σφεων ἐκλιπεῖν τὴν Ἰώνων 5
 συμμαχίην, οἱ Σάμιοι ὦν ὀρέοντες ἅμα μὲν εἰσὶν
 ἀταξίην πολλήν ἐκ τῶν Ἰώνων ἐδέκοντο τοὺς
 λόγους, ἅμα δὲ κατεφαίνετό σφιν εἶναι ἀδύνατα
 τὰ βασιλέος πρήγματα ὑπερβαλέσθαι, εὖ γε
 ἐπιστάμενοι ὥς εἰ καὶ τὸ παρεὸν ναυτικὸν ὑπερ- 10

XII. 13 παραφρονήσαντες <τε> Herwerden 19 πείσεσθαι
 PRsv: πείσεσθαι εἰσι.

XIII. 1 ταῦτα τὰ ABC 6 εἰσὶν ἅμα μὲν ABC 8 ἀδύ-
 νατον PRsv 9 γε Gomperz: τε PRsv, δὲ ABC, del. Stein

βαλοίατο [τὸν Δαρεῖον], ἄλλο σφι παρέσται πεντα-
 πλήσιον. προφάσιος ὧν ἐπιλαβόμενοι, ἐπεῖτε
 τάχιστα εἶδον τοὺς Ἰωνας ἀρνεομένους εἶναι χρη-
 στούς, ἐν κέρδει ἐποιέοντο περιποιῆσαι τὰ τε ἱερὰ
 15 τὰ σφέτερα καὶ τὰ ἴδια. ὁ δὲ Αἰάκης, παρ' ὅτεο
 τοὺς λόγους ἐδέκοντο, παῖς μὲν ἦν Συλοσῶντος
 τοῦ Αἰάκεος, τύραννος δὲ ἐὼν Σάμου ὑπὸ τοῦ
 Μιλησίου Ἀρισταγόρεω ἀπεστέρητο τὴν ἀρχὴν
 κατὰ περ οἱ ἄλλοι τῆς Ἰωνίης τύραννοι.

Τότε ὧν ἐπεὶ ἐπέπλων οἱ Φοίνικες, οἱ Ἴωνες 14
 ἀντανήγον καὶ αὐτοὶ τὰς νέας ἐπὶ Battle of Lade
B.C. 497. κέρας. ὥς δὲ καὶ ἀγχοῦ ἐγίνοντο καὶ
 συνέμισγον ἀλλήλοισι, τὸ ἐνθεῦτεν οὐκ ἔχω ἀτρε-
 5 κέως συγγράψαι οἷτινες τῶν Ἰώνων ἐγίνοντο
 ἄνδρες κακοὶ ἢ ἀγαθοὶ ἐν τῇ ναυμαχίᾳ ταύτῃ
 ἀλλήλους γὰρ καταιτιῶνται. λέγον- Flight of the
Samians, all but
eleven ships. ται δὲ Σάμιοι ἐνθαῦτα κατὰ τὰ συγ-
 κείμενα πρὸς τὸν Αἰάκα ἀειράμενοι τὰ ἰστία
 10 ἀποπλῶσαι ἐκ τῆς τάξιος ἐς τὴν Σάμον, πλὴν
 ἑνδεκα νεῶν. τούτων δὲ οἱ τριήραρχοι παρέμενον
 καὶ ἐναυμάχεον ἀνηκουστήσαντες τοῖσι στρατη-
 γοῖσι· καὶ σφι τὸ κοινὸν τὸ Σαμίων ἔδωκε διὰ
 τοῦτο τὸ πρῆγμα ἐν στήλῃ ἀναγραφῆναι πατρόθεν
 15 ὥς ἀνδράσι ἀγαθοῖσι γενομένοισι, καὶ ἔστι αὕτη
 ἡ στήλη ἐν τῇ ἀγορῇ. ἰδόμενοι δὲ καὶ Λέσβιοι

XIII. 11 τὸν Δαρεῖον del. Wesseling 13 ἀρνευμένους
 RSV: οὐ βουλομένους 15 παρ' οὐ ABC 16 ἐδέκοντο οἱ
 Σάμιοι ABC.

XIV. 2 ἀντανήγαγον AB¹ 6 ἢ ἀγαθοὶ del. Cobet 11 δέκα
 PRSV (ί pro ια') ἑνδεκα Pausanias vii. 10. 1 ἔμενον PRSV
 15 γινομένοισι ABC

τοὺς προσεχέας φεύγοντας τῷτὸ ἐποίηον τοῖσι
Σαμίοισι· ὥς δὲ καὶ οἱ πλείονες τῶν Ἰώνων ἐποίηον
τὰ αὐτὰ ταῦτα.

- 15 Τῶν δὲ παραμεινάντων ἐν τῇ ναυμαχίῃ περι-
Bravery of the
Chians.
 ἐφθησαν τρηχύτατα Χῖοι ὥς ἀπο-
 δεικνύμενοί τε ἔργα λαμπρὰ καὶ οὐκ
 ἐθελοκακέοντες· οἱ παρείχοντο μὲν, ἄσπερ καὶ
 πρότερον εἰρέθη, νέας ἑκατὸν καὶ ἐπ' ἑκάστης 5
 αὐτέων ἄνδρας τεσσεράκοντα τῶν ἀστῶν λογάδας
 ἐπιβατεύοντας· ὁρέοντες δὲ τοὺς πολλοὺς τῶν
 συμμάχων προδιδόντας οὐκ ἐδικαίουν γενέσθαι
 τοῖσι κακοῖσι αὐτῶν ὅμοιοι, ἀλλὰ μετ' ὀλίγων
 συμμάχων μεμουνωμένοι διεκπλώοντες ἐναυμά- 10
 χεον, ἐς ὃ τῶν πολεμίων ἐλόντες νέας συχνὰς
 ἀπέβαλον τῶν σφετερέων τὰς πλέονας.

- 16 Χῖοι μὲν δὴ τῇσι λοιπῇσι τῶν νεῶν ἀποφεύ-
 γουσι ἐς τὴν ἐωυτῶν, ὅσοισι δὲ τῶν Χίων ἀδύνατοι
 ἦσαν αἱ νέες ὑπὸ τρωμάτων, οὗτοι δὲ ὥς ἐδιώκοντο,
 καταφυγγάνουσι πρὸς τὴν Μυκάλην. νέας μὲν
 δὴ αὐτοῦ ταύτῃ ἐποκείλαντες κατέλιπον, οἱ δὲ 5
 πεζῇ ἐκομίζοντο διὰ τῆς ἡπείρου. ἐπειδὴ δὲ
Destruction of
the Chians.
 ἐσέβαλον ἐς τὴν Ἐφεσίην κομιζόμενοι
 οἱ Χῖοι, νυκτός τε <γὰρ> ἀπίκατο ἐς
 αὐτὴν καὶ ἐόντων τῇσι γυναιξὶ αὐτόθι θεσμοφο-
 ρίων, ἐνθαῦτα δὴ οἱ Ἐφέσιοι, οὔτε προακηκοότες 10
 ὥς εἶχε περὶ τῶν Χίων ἰδόντες τε στρατὸν ἐς τὴν

XIV. 19 τὰ αὐτὰ ταῦτα del. Cobet.

XV. 4 παρείχοντο μὲν γὰρ ABC

8 γίνεσθαι AB¹C

12 σφετέρων νεῶν PR^{sv}.

XVI. 3 αὐτοὶ ABC, καταφεύγουσι ABC

6 ἐπεὶ δέ PR^{sv}

8 γὰρ addidit Stein.

χώρην ἐσβεβληκότα, πάγχυ σφέας καταδόξαντες
εἶναι κλωῶπας καὶ ἰέναι ἐπὶ τὰς γυναῖκας ἐξεβοί-
θεον πανδημεὶ καὶ ἔκτεινον τοὺς Χίους.

Οὗτοι μὲν νυν τοιαύτησι περιέπιπτον τύχησι 17
Διονύσιος δὲ ὁ Φωκαεὺς ἐπεῖτε ἔμαθε
τῶν Ἰώνων τὰ πρήγματα διεφθαρμένα, Dionysius sails
to Phoenicia, sinks
Phoenician mer-
chantmen, and
goes to Sicily
where he preys
upon Etruscan
and Carthaginian
commerce.
νέας ἐλὼν τρεῖς τῶν πολεμίων ἀπέπλει
5 ἐς μὲν Φώκαιαν οὐκέτι, εὖ εἰδὼς ὡς
ἀνδραποδιεῖται σὺν τῇ ἄλλῃ Ἰωνίῃ
ὁ δὲ ἰθέως ὡς εἶχε ἔπλει ἐς Φοινίκην, γαύλους δὲ
ἐνθαῦτα καταδύσας καὶ χρήματα λαβὼν πολλὰ
ἔπλει ἐς Σικελίνην, ὁρμώμενος δὲ ἐνθεύτεν ληιστῆς
10 κατεστήκει Ἑλλήνων μὲν οὐδενός, Καρχηδονίων
δὲ καὶ Τυρσηνῶν.

Οἱ δὲ Πέρσαι ἐπεῖτε τῇ ναυμαχίῃ ἐνίκων τοὺς 18
Ἴωνας, τὴν Μίλητον πολιορκέοντες ἐκ Capture of Mi-
letus 494 B.C.
γῆς καὶ θαλάσσης καὶ ὑπορύσσοντες
τὰ τείχεα καὶ παντοίας μηχανὰς προσφέροντες
5 αἰρέουσι κατάκρης ἔκτω ἔτει ἀπὸ τῆς ἀποστά-
σιος τῆς Ἀρισταγόρεω· καὶ ἡνδραποδίσαντο τὴν
πόλιν, ὥστε συμπεσεῖν τὸ πάθος τῷ χρηστηρίῳ
τῷ ἐς Μίλητον γενομένῳ.

Χρεωμένοισι γὰρ Ἀργείοισι ἐν Δελφοῖσι περὶ 19
σωτηρίης τῆς πόλιος τῆς σφετέρης Fulfillment of
an oracle.
ἐχρήσθη ἐπικούινον χρηστήριον, τὸ μὲν
ἐς αὐτοὺς τοὺς Ἀργεῖους φέρον, τὴν δὲ παρενθήκην
5 ἔχρησε ἐς Μιλησίους. τὸ μὲν νυν ἐς τοὺς Ἀργεῖους

XVII. 1 τοίνυν ABC

7 ἰθέως del. Herwerden.

XVIII. 5 ἐν τῷ ἔκτω RSV.

XIX. 5 τοὺς: αὐτοὺς AC

ἔχον, ἐπεὰν κατὰ τοῦτο γένωμαι τοῦ λόγου, τότε μνησθήσομαι, τὰ δὲ τοῖσι Μιλησίοισι οὐ παρεοῦσι ἔχρησε, ἔχει ὧδε·

καὶ τότε δὴ, Μίλητε, κακῶν ἐπιμήχανε ἔργων,
πολλοῖσιν δειπνόν τε καὶ ἀγλαὰ δῶρα γενήσῃ, 10
σαὶ δ' ἄλοχοι πολλοῖσι πόδας νίψουσι κομήταις,
νηοῦ δ' ἡμετέρου Διδύμοις ἄλλοισι μελήσει.

τότε δὴ ταῦτα τοὺς Μιλησίους κατελάμβανε, ὅτε γε ἄνδρες μὲν οἱ πλέονες ἐκτείνοντο ὑπὸ τῶν Περσέων ἐόντων κομητέων, γυναῖκες δὲ καὶ τέκνα 15
ἐν ἀνδραπόδων λόγῳ ἐγίνοντο, ἱερὸν δὲ τὸ ἐν Διδύμοισι, ὃ νηὸς τε καὶ τὸ χρηστήριον, συληθέντα ἐνεπίμπρατο. τῶν δ' ἐν τῷ ἱερῷ τούτῳ χρημάτων πολλάκις μνήμην ἐτέρωθι τοῦ λόγου ἐποιησάμην.

20 Ἐνθεῦτεν οἱ ζωγρηθέντες τῶν Μιλησίων ἦγοντο ἐς Σοῦσα. βασιλεὺς δέ σφεας Δαρεῖος κακὸν οὐδὲν ἄλλο ποιήσας κατοίκησε ἐπὶ τῇ Ἐρυθρῇ καλεομένῃ θαλάσσῃ, ἐν Ἀμπῇ πόλει, παρ' ἣν Τίγρης ποταμὸς παραρ- 5
ρέων ἐς θάλασσαν ἐξιεῖ. τῆς δὲ Μιλησίων χώρης αὐτοὶ μὲν οἱ Πέρσαι εἶχον τὰ περὶ τὴν πόλιν καὶ τὸ πεδίον, τὰ δὲ ὑπεράκρια ἔδοσαν Καρσὶ Πηδασεῦσι ἐκτῆσθαι.

21 Παθοῦσι δὲ ταῦτα Μιλησίοισι πρὸς Περσέων οὐκ ἀπέδοσαν τὴν ὁμοίην Συβαρίται, οἱ Λαόν τε καὶ Σκίδρον οἴκεον τῆς πόλιος ἀπεστερημένοι.

XIX. 9 ἐπιήρανε Nauck

Herwerden forsan recte

γε Rsv: ὁπότε

XX. 4 καλεομένη om. ABC.

10 πολλοῖσιν: οἰωνοῖς vel ὄρμισιν

12 ἢ Διδύμοις Cobet

13 ὅτε

17 καὶ ὁ νηὸς ABC.

Συβάριος γὰρ ἀλούσης ὑπὸ Κροτωνιητέων Μιλή-
 5 σιοι πάντες ἤβηδὸν ἀπεκείραντο τὰς κεφαλὰς καὶ
 πένθος μέγα προσεθήκαντο· πόλιες γὰρ αὐται
 μάλιστα δὴ τῶν ἡμεῖς ἴδμεν ἀλλήλησι ἐξεινώ-
 θησαν. οὐδὲν ὁμοίως καὶ Ἀθηναῖοι·
 Ἀθηναῖοι μὲν γὰρ δῆλον ἐποίησαν
 10 ὑπεραχθεσθέντες τῇ Μιλήτου ἀλώσει
 τῇ τε ἄλλῃ πολλαχῇ καὶ δὴ καὶ ποιή-
 σαντι Φρυνίχῳ δρᾶμα Μιλήτου ἄλωσιν καὶ διδά-
 ξαντι ἐς δάκρυνά τε ἔπεσε τὸ θέητρον καὶ ἐξημίωσάν
 μιν ὡς ἀναμνήσαντα οἰκῆια κακὰ χειλίσσι δραχ-
 15 μῇσι, καὶ ἐπέταξαν μηκέτι μηδένα χρᾶσθαι τούτῳ
 τῷ δράματι.

Punishment
 inflicted by the
 Athenians on
 Phrynichus for
 bringing on the
 stage the cap-
 ture of Miletus.

Μίλητος μὲν νυν Μιλησίων ἡρήμωτο· Σαμίων 22
 δὲ τοῖσί τι ἔχουσι τὸ μὲν ἐς τοὺς
 Μήδους ἐκ τῶν στρατηγῶν τῶν σφε- Samians emi-
grate to Sicily.
 τέρων ποιηθὲν οὐδαμῶς ἤρεσκε, ἐδόκει δὲ μετὰ τὴν
 5 ναυμαχίην αὐτίκα βουλευομένοισι, πρὶν ἢ σφι ἐς
 τὴν χώραν ἀπικέσθαι τὸν τύραννον Αἰάκεια, ἐς
 ἀποικίην ἐκπλεῖν μηδὲ μένοντας Μήδοισί τε καὶ
 Αἰάκει δουλεύειν· Ζαγκλαῖοι γὰρ οἱ ἀπὸ Σικελίης
 τὸν αὐτὸν χρόνον τοῦτον πέμποντες ἐς τὴν Ἰωνίην
 10 ἀγγέλους ἐπεκαλέοντο τοὺς Ἴωνας ἐς Καλὴν ἀκτὴν,
 βουλόμενοι αὐτόθι πόλιν κτίσαι Ἰώνων· ἡ δὲ Καλὴ
 αὕτη ἀκτὴ καλεομένη ἔστι μὲν Σικελῶν, πρὸς δὲ
 Τυρσηνίην τετραμμένη τῆς Σικελίης. τούτων ὦν
 ἐπικαλεομένων οἱ Σάμιοι μῦνοι Ἰώνων ἐστάλη-
 15 σαν, σὺν δέ σφι Μιλησίων οἱ ἐκπεφευγότες.

23 Ἐν ᾧ τοιόνδε δὴ τι συνήνεικε γενέσθαι· Σάμιοί τε γὰρ κομιζόμενοι ἐς Σικελίην ἐγίνοντο ἐν Λοκροῖσι τοῖσι Ἐπιζεφυρίοισι καὶ Ζαγκλαῖοι αὐτοί τε καὶ ὁ βασιλεὺς αὐτῶν, τῷ ὄνομα ἦν Σκύθης, περικατέατο πόλιν τῶν Σικελῶν ἐξελεῖν βου- 5 λόμενοι. μαθὼν δὲ ταῦτα ὁ Ῥηγίου τύραννος Ἀναξίλεως, τότε ἐὼν διάφορος τοῖσι Ζαγκλαίοισι, συμμείξας τοῖσι Σαμίοισι ἀναπαίθει ὥς χρεὸν εἶη Καλὴν μὲν ἀκτὴν, ἐπ' ἣν ἔπλεον, ἑὰν χαίρειν, τὴν δὲ Ζάγκλην σχεῖν, 10 εὐδυσαν ἔρημον ἀνδρῶν. πειθομένων δὲ τῶν Σαμίων καὶ σχόντων τὴν Ζάγκλην, ἐνθαῦτα οἱ Ζαγκλαῖοι, ὥς ἐπύθοντο ἐχομένην τὴν πόλιν ἐωυτῶν, ἐβοήθεον αὐτῇ καὶ ἐπεκαλέοντο Ἴπποκράτεια τὸν Γέλης τύραννον· ἦν γὰρ δὴ σφι οὗτος 15 σύμμαχος. ἐπεῖτε δὲ αὐτοῖσι καὶ ὁ Ἴπποκράτης σὺν τῇ στρατιῇ ἦκε βοηθέων, Σκύθην μὲν τὸν μούναρχον τῶν Ζαγκλαίων ὥς ἀποβαλόντα τὴν πόλιν ὁ Ἴπποκράτης πεδήσας καὶ τὸν ἀδελφεὸν αὐτοῦ 20 Πυθογένεα ἐς Ἴνυκα πόλιν ἀπέπεμψε, τοὺς δὲ λοιποὺς Ζαγκλαίους κοινολογησάμενος τοῖσι Σαμίοισι καὶ ὄρκους δοὺς καὶ δεξάμενος προέδωκε. μισθὸς δὲ οἱ ἦν εἰρημένος ὅδε ὑπὸ τῶν Σαμίων, πάντων τῶν ἐπίπλων καὶ ἀνδραπόδων τὰ ἡμίσεια 25 μεταλαβεῖν τῶν ἐν τῇ πόλει, τὰ δ' ἐπὶ τῶν ἀγρῶν

XXIII. 1 τοιόνδε τι Rsv 2 τε Rsv: γὰρ. Scripsi τε γὰρ praeunte Krüger 7 τότε: ὅστε Rsv, ὥστε P. οὐτε errore e τότε natum quod corrector male in ὥστε refinxit 14 ἐωυτ- om. Rsv 19 ὥς om. AB¹C 20 πεδήσας: ἐν πέδησι ὤσας, Krüger 21 Ἴνυκα Stein: Ἰνυκον 26 λαβεῖν B²PRsv.

πάντα Ἴπποκράτεα λαγχάνειν. τοὺς μὲν δὴ
 πλέονας τῶν Ζαγκλαίων αὐτὸς ἐν ἀνδραπόδων
 λόγῳ εἶχε δήσας, τοὺς δὲ κορυφαίους αὐτῶν τριη-
 30 κοσίους ἔδωκε τοῖσι Σαμίοισι κατασφάξαι. οὐ
 μέντοι οἷ γε Σάμιοι ἐποίησαν ταῦτα.

Σκύθης δὲ ὁ τῶν Ζαγκλαίων μούναρχος ἐκ 24
 τῆς Ἴνυκος ἐκδιδρῆσκει ἐς Ἱμέρην, ἐκ Seythes, ruler
of Zankle, returns
to Darius.
 δὲ ταύτης πέρην ἐς τὴν Ἀσίην καὶ
 ἀνέβη παρὰ βασιλέα Δαρείου. καὶ μιν ἐνόμισε
 5 Δαρείος πάντων ἀνδρῶν δικαιοτάτον εἶναι, ὅσοι
 ἐκ τῆς Ἑλλάδος παρ' ἐωυτὸν ἀνέβησαν· καὶ γὰρ
 παραιτησάμενος βασιλέα ἐς Σικελίην ἀπίκητο καὶ
 αὐτὶς ἐκ τῆς Σικελίης ὀπίσω παρὰ βασιλέα, ἐς ὃ
 γήραι μέγα ὄλβιος ἐὼν ἐτελεύτησε ἐν Πέρσῃσι.
 10 Σάμιοι δὲ ἀπαλλαχθέντες Μήδων ἀπονητὶ πόλιν
 καλλίστην Ζιάγκλην περιεβεβλέατο.

Μετὰ δὲ τὴν ναυμαχίην τὴν ὑπὲρ Μιλήτου γε- 25
 νομένην Φοίνικες κελευσάντων Περ-
 σέων κατῆγον ἐς Σάμον Αἰάκεα τὸν The Persians re-
store Aiake to
Samos, and regain
Caria.
 Συλοσῶντος ὡς πολλοῦ τε ἄξιον γε-
 5 νόμενον σφίσι καὶ μέγала κατεργασάμενον· καὶ
 Σαμίοισι μόνοισι τῶν ἀποστάντων ἀπὸ Δαρείου
 διὰ τὴν ἔκλειψιν τῶν νεῶν τὴν ἐν τῇ ναυμαχίῃ
 οὔτε ἡ πόλις οὔτε τὰ ἱερὰ ἐνεπρήσθη. Μιλήτου
 δὲ ἀλούσης αὐτίκα Καρίην ἔσχον οἱ Πέρσαι, τὰς
 10 μὲν ἐθέλοντῃν τῶν πολίων ὑποκυψάσας, τὰς δὲ
 ἀνάγκῃ προσηγάγοντο.

XXIV. 1 ἐκ τῆς om. AB¹C
 om. ABC.

3 πέρην Rsv: παρῇν τὴν

XXV. 7 τὴν ἐν Reiske: τῶν ἐν I, ἐν Stein 9 καὶ Rsv
 αὐτίκα καὶ B² 10 ἐθέλοντι P, ἐθέλοντιῇ Rsv.

26 Ταῦτα μὲν δὴ οὕτω ἐγίνετο, Ἰστιαῖοι δὲ τῷ
Histiaeus at-
tacks Chios. Μιλησίῳ εἰσὶν περὶ Βυζάντιον καὶ
 συλλαμβάνοντι τὰς Ἰώνων ὀλκάδας
 ἐκπλεουσας ἐκ τοῦ Πόντου ἐξαγγέλλεται τὰ
 περὶ Μίλητον γενόμενα. τὰ μὲν δὴ περὶ Ἑλλάσ- 5
 ποντον ἔχοντα πρήγματα ἐπιτράπει Βισάλτη
 Ἀπολλοφάνεος παιδὶ Ἀβυδηνῷ, αὐτὸς δὲ ἔχων
 Λεσβίους εἰς Χίον ἔπλει, καὶ Χίων φρουρῇ οὐ
 προσιεμένη μιν συνέβαλε ἐν Κοίλοισι καλεομέ-
 νοισι τῆς Χίης χώρας. τούτων τε δὴ ἐφόνευσε 10
 συχνοὺς, καὶ τῶν λοιπῶν Χίων, οἷα δὴ κεκακω-
 μένων ἐκ τῆς ναυμαχίης, ὁ Ἰστιαῖος ἔχων τοὺς
 Λεσβίους ἐπεκράτησε, ἐκ Πολίχνης τῆς Χίων
 ὀρμώμενος.

27 Φιλεῖ δέ κως προσημαίνειν, εὖτ' ἂν μέλλῃ
 μεγάλα κακὰ ἢ πόλι ἢ ἔθνει ἔσεσθαι· καὶ γὰρ
 Χίοισι πρὸ τούτων σημήια μεγάλα ἐγένετο. τοῦτο
Warnings of
coming evil pre-
viously sent by
Heaven to the
Chians. μὲν σφι πέμψασι εἰς Δελφοὺς χορὸν
 νεηνιῶν ἑκατὸν δυο μῦνοι τούτων 5
 ἀπενύστησαν, τοὺς δὲ ὀκτώ τε καὶ
 ἐνενήκοντα αὐτῶν λοιμὸς ὑπολαβὼν ἀπῆνεικε·
 τοῦτο δὲ ἐν τῇ πόλι τὸν αὐτὸν τοῦτον χρόνον,
 ὀλίγον πρὸ τῆς ναυμαχίης, παισὶ γράμματα δι-
 δασκομένοισι ἐνέπεσε ἢ στέγη, ὥστε ἀπ' ἑκατὸν 10
 καὶ εἴκοσι παίδων εἰς μῦνος ἀπέφυγε. ταῦτα
 μὲν σφι σημήια ὁ θεὸς προέδεξε, μετὰ δὲ ταῦτα
 ἡ ναυμαχίη ὑπολαβοῦσα εἰς γόνυ τὴν πόλιν ἔβαλε,
 ἐπὶ δὲ τῇ ναυμαχίῃ ἐπεγένετο Ἰστιαῖος Λεσβίους

XXVI. 5 τὴν Μίλητον PRsv
 XXVII. 2 prius ἢ om. ABC

10 δὴ om. ABC.
 5 νεηνιῶν d: νεηνιέων.

15 ἄγων· κεκακωμένων δὲ τῶν Χίων καταστροφὴν
εὐπετέως αὐτῶν ἐποιήσατο.

Ἐνθεῦτεν δὲ ὁ Ἰστιαῖος ἐστρατεύετο ἐπὶ Θά- 28
σον ἄγων Ἰώνων καὶ Λιολέων συχ-
μούς. περικατημένῳ δέ οἱ Θάσον ἦλθε
ἀγγελίη ὥς οἱ Φοίνικες ἀναπλέουσι ἐκ
5 τῆς Μιλήτου ἐπὶ τὴν ἄλλην Ἰωνίην.
πυθόμενος δὲ ταῦτα Θάσον μὲν ἀπόρθητον λείπει,
αὐτὸς δὲ εἰς τὴν Λέσβον ἠπείγετο ἄγων πᾶσαν
τὴν στρατιήν. ἐκ Λέσβου δέ, λιμαι-
νούσης οἱ τῆς στρατιῆς, πέρην δια-
10 βαίνει, ἐκ τοῦ Ἀταρνέος ὥς ἀμύσων
τὸν σῖτον τὸν τε ἐνθεῦτεν καὶ τὸν ἐκ
Καῖκου πεδίου τὸν τῶν Μυσῶν. ἐν
δὲ τούτοις τοῖσι χωρίοις ἐτύγχανε ἐὼν Ἀρπαγὸς
ἀνὴρ Πέρσης, στρατηγὸς στρατιῆς οὐκ ὀλίγης, ὅς
15 οἱ ἀποβάντι συμβαλὼν αὐτόν τε Ἰστιαῖον ζωγρήν
ἔλαβε καὶ τὸν στρατὸν αὐτοῦ τὸν πλέω διέφθειρε.

Ἐξωγρήθη δὲ ὁ Ἰστιαῖος ὧδε· ὥς ἐμάχοντο οἱ 29
Ἕλληνες τοῖσι Πέρσῃσι ἐν τῇ Μα-
λήνῃ τῆς Ἀταρνεΐτιδος χώρας, οἱ μὲν
συνέστασαν χρόνον ἐπὶ πολλόν, ἡ δὲ ἵππος
5 ὕστερον ὀρμηθεῖσα ἐπιπίπτει τοῖσι Ἕλλησι· τό
τε δὴ ἔργον τῆς ἵππου τοῦτο ἐγένετο, καὶ τετραμ-
μένων τῶν Ἑλλήνων ὁ Ἰστιαῖος ἐλπίζων οὐκ
ἀπολείσθαι ὑπὸ βασιλέος διὰ τὴν παρευῶσαν
ἀμαρταδα φιλοψυχίην τοιήνδε τινὰ ἀναιρεῖται·
10 ὥς φεύγων τε κατελαμβάνετο ὑπ' ἀνδρὸς Πέρσεω

Histiaeus goes to attack Thasos, but on hearing tidings of the Persians returns to Lesbos.

From Lesbos he crosses over to Asia under pressure of famine, where his army is destroyed by the Persians and he himself captured.

Of the capture and death of Histiaeus.

XXVIII. 8 λιμαιοῦσης Reiske: δειμαιοῦσης.

XXIX. 4 συνέστησαν Rsv

καὶ ὡς καταιρεόμενος ὑπ' αὐτοῦ ἔμελλε συγκεντη-
θήσεσθαι, Περσίδα γλῶσσαν μετιεῖς καταμηνύει
ἑωυτὸν ὡς εἶη Ἰστιαῖος ὁ Μιλήσιος.

- 30 Εἰ μὲν νυν, ὡς ἐζωγρήθη, ἀνήχθη ἀγόμενος
παρὰ βασιλέα Δαρεῖον, ὁ δὲ οὔτ' ἂν ἔπαθε κακὸν
οὐδὲν δοκεῖν ἐμοί, ἀπῆκέ τ' ἂν αὐτῷ τὴν αἰτίην·
νῦν δέ μιν αὐτῶν τε τούτων εἵνεκα καὶ ἵνα μὴ
διαφυγὼν αὐτὶς μέγας παρὰ βασιλείῃ γένηται, 5
Ἄρταφρένης τε ὁ Σαρδίῳ ὑπαρχος καὶ ὁ λαβὼν
Ἄρπαγος, ὡς ἀπῆκετο ἀγόμενος ἐς Σάρδις, τὸ μὲν
αὐτοῦ σῶμα αὐτοῦ ταύτῃ ἀνεσταύρωσαν, τὴν δὲ
κεφαλὴν ταριχεύσαντες ἀνήνεικαν παρὰ βασιλέα
Δαρεῖον ἐς Σοῦσα. Δαρεῖος δὲ πυθόμενος ταῦτα 10
καὶ ἐπαιτησάμενος τοὺς ταῦτα ποιήσαντας ὅτι
μιν οὐ ζῶοντα ἀνήγαγον ἐς ὄψιν τὴν ἑωυτοῦ, τὴν
κεφαλὴν τὴν Ἰστιαίου λούσαντάς τε καὶ περι-
στείλαντας εὖ ἐνετείλατο θάψαι ὡς ἀνδρὸς μεγά-
λως ἑωυτῷ τε καὶ Πέρσῃσι εὐεργέτῳ. 15

- 31 Τὰ μὲν περὶ Ἰστιαίου οὕτω ἔσχε· ὁ δὲ ναυτικὸς
στρατὸς ὁ Περσέων χειμερίσας περὶ
Μίλητον τῷ δευτέρῳ ἔτει ὡς ἀνέ-
πλωσε, αἰρεῖ εὐπετέως τὰς νήσους τὰς
πρὸς τῇ ἡπείρῳ κειμένας, Χίον καὶ Λέσβον καὶ 5
Τένεδον. ὅκως δὲ λάβοι τινὰ τῶν νήσων, ὡς
ἐκάστην αἰρέοντες οἱ βάρβαροι ἐσαγήμενον τοὺς
ἀνθρώπους. σαγηνεύουσι δὲ τόνδε τὸν τρόπον·

XXIX. 11 συγκεντήσεσθαι Krüger 12 μετιεῖς Rsv: μετεῖς
13 ὁ om. ABC.

XXX. 1 ἀνήχθη Bredow: ἄχθη 7 ἀγόμενος ἀπῆκετο Rsv.

XXXI. 6 [ὅκως—νήσων] ὡς <δ'> ἐκάστην Herwerden 8 τοῦ-
τον PRsv

ἀνὴρ ἀνδρὸς ἀψάμενος τῆς χειρὸς ἐκ θαλάσσης
 10 τῆς βορηῆς ἐπὶ τὴν νοτίην διήκουσι καὶ ἔπειτα
 διὰ πάσης τῆς νήσου διέρχονται ἐκθηρεύοντες τοὺς
 ἀνθρώπους. αἴρεον δὲ καὶ τὰς ἐν τῇ ^{and also the}
 ἡπείρῳ πόλιν τὰς Ἰάδας κατὰ ταῦτά, ^{Ionian cities on}
^{the mainland.}
 πλὴν οὐκ ἐσαγήνευον τοὺς ἀνθρώπους· οὐ γὰρ
 15 οἶά τ' ἦν.

Ἐνθαῦτα Περσέων οἱ στρατηγοὶ οὐκ ἐψεύ- 32
 σαντο τὰς ἀπειλὰς τὰς ἐπηπείλησαν ^{The Persians}
 τοῖσι Ἰωσι στρατοπεδενομένοισι ἐναν- ^{fulfil their threats.}
 τία σφίσι. ὥς γὰρ δὴ ἐπεκράτησαν τῶν πολιῶν,
 5 παῖδάς τε τοὺς εὐειδεστάτους ἐκλεγόμενοι ἐξέ-
 ταμνον καὶ ἐποίηον ἀντὶ εἶναι ἐνόρχις εὐνούχους
 καὶ παρθένους τὰς καλλιστενούσας ἀνασπάστους
 παρὰ βασιλέα· ταῦτά τε δὴ ἐποίηον καὶ τὰς
 πόλιν ἐνεπίμπρασαν αὐτοῖσι τοῖσι ἱεροῖσι. οὕτω
 10 δὴ τὸ τρίτον Ἴωνες κατεδουλώθησαν, πρῶτον μὲν
 ὑπὸ Λυδῶν, δις δὲ ἐπεξῆς τότε ὑπὸ Περσέων.

Ἀπὸ δὲ Ἰωνίης ἀπαλλασσόμενος ὁ ναυτικός 33
 στρατὸς τὰ ἐπ' ἀριστερὰ ἐσπλέοντι ^{Subjugation of}
 τοῦ Ἑλλησπόντου αἴρει πάντα· τὰ ^{the Chersonese}
 γὰρ ἐπὶ δεξιὰ αὐτοῖσι τοῖσι Πέρσῃσι ^{and the cities of}
^{the Hellespont.}
 5 ὑποχείρια ἦν γεγονότα κατ' ἡπειρον. εἰσὶ δὲ ἐν
 τῇ Εὐρώπῃ αἶδε τοῦ Ἑλλησπόντου, Χερσόνησός

XXXI. 10 διήκουσαν ABC.

XXXII. 2 ἐπηπείλησαντο ABC ex sequente το 3 ἀντία
 Herwerden 6 ἀντὶ <τοῦ> Valkenaer quem sequuntur
 Abicht Herwerden Krüger ἐνόρχας PR^{sv}, ἐνόρχιας 8 τε
 om. Ppr.Rsv 9 τοῖσι del. Bekker 10 δὴ Aldus: δὲ
 PR^{sv}, τε ABC 11 ἐξῆς ABC.

XXXIII. 4 τοῖσι om. ABC

5 δὲ αἱ ἐν ABC

τε, ἐν τῇ πόλει συχνὰ ἔνεισι, καὶ Πέρωνος καὶ τὰ τείχεα τὰ ἐπὶ Θρηίκης καὶ Σηλυμβρίῃ τε καὶ Βυζάντιον. Βυζάντιοι μὲν νυν καὶ οἱ πέρηθε Καλχηδόνιοι οὐδὲ ὑπέμειναν 10 ἐπιπλέοντας τοὺς Φοίνικας, ἀλλ' οἴχοντο ἀπολιπόντες τὴν σφετέρην ἔσω ἐς τὸν Εὐξείνου πόντον, καὶ ἐνθαῦτα πόλιν Μεσαμβρίην οἴκησαν· οἱ δὲ Φοίνικες κατακαύσαντες ταύτας τὰς χώρας τὰς 15 καταλεχθείσας τράπονται ἐπὶ τε Προκόννησον καὶ Ἀρτάκην, πυρὶ δὲ καὶ ταύτας νείμαντες ἔπλεον αὐτὶς ἐς τὴν Χερσόνησον ἐξαιρήσαντες τὰς ἐπιλοίπους τῶν πολιῶν, ὅσας πρότερον προσσχόντες οὐ κατέσυραν. ἐπὶ δὲ 20 Κύζικον οὐδὲ ἔπλωσαν ἀρχὴν· αὐτοὶ γὰρ Κυζικηνοὶ ἔτι πρότερον τοῦ Φοινίκων ἔσπλῃου ἐγεγόνεσαν ὑπὸ βασιλείᾳ Οὐβάρει τῷ Μεγαβάζου ὁμολογήσαντες, τῷ ἐν Δασκυλείῳ ὑπάρχῳ. τῆς δὲ Χερσονήσου, 25 πλὴν Καρδίας πόλιος, τὰς ἄλλας πάσας ἐχειρώσαντο οἱ Φοίνικες.

34 Ἐτυράννευε δὲ αὐτέων μέχρι τότε Μιλτιάδης ὁ Κίμωνος τοῦ Στησαγόρεω, κτησαμένου τὴν ἀρχὴν ταύτην πρότερον Μιλτιάδεω τοῦ Κυψέλου τρόπῳ τοιῷδε· εἶχον Δόλογχοι Θρήικες τὴν Χερσόνησον 5 ταύτην. οὗτοι ὦν οἱ Δόλογχοι πιεσθέντες πο-

The Byzantines and Chalcidians flee to the Hellespont and settle in Mesambria.

The Phoenicians lay waste these and other places with fire and again sail to the Chersonesus.

Cyzicus had previously become subject to the King.

The rule of Miltiades and his successors in the Chersonese.

XXXIII. 7 εἰσι PRsv 10 Καλχηδόνιοι Rsv: Χαλκηδόνιοι
12 σφετέρην ABC: πόλιν 16 καταλειφθείσας ABC 20 πρό-
τερον om. PRsv 23 τούτου ἔσπλου B² Rsv, ἔσπλου τούτου P.

λέμῳ ὑπὸ Ἀψινθίων ἐς Δελφοὺς ἔπεμψαν τοὺς
 βασιλέας περὶ τοῦ πολέμου χρησομένους. ἡ δὲ
 Πυθίη σφι ἀνείλε οἰκιστὴν ἐπάγεσθαι How the elder
 Miltiades obtain-
 10 ἐπὶ τὴν χώραν τοῦτον ὃς ἂν σφεας ed the sovereignty.
 ἀπιόντας ἐκ τοῦ ἱεροῦ πρῶτος ἐπὶ ξείνια καλέσῃ.
 ἰόντες δὲ οἱ Δόλογχοι τὴν ἱερὴν ὁδὸν διὰ Φωκέων
 τε καὶ Βοιωτῶν ᾗσαν· καὶ σφεας ὥς οὔδεις ἐκίλει,
 ἐκτράπονται ἐπ' Ἀθηνέων.

Ἐν δὲ τῇσι Ἀθήνησι τηνικαῦτα εἶχε μὲν τὸ 35
 πᾶν κράτος Πεισίστρατος, ἀτὰρ ἐδυνάστευέ γε
 καὶ Μιλτιάδης ὁ Κυψέλου ἐὼν οἰκίης τεθριπ-
 ποτρόφου, τὰ μὲν ἀνέκαθεν ἀπ' Αἰακοῦ τε καὶ
 5 Αἰγίνης γεγονώς, τὰ δὲ νεώτερα Ἀθηναῖος, Φι-
 λαίου τοῦ Ἀλάντος παιδός, γενομένου πρώτου τῆς
 οἰκίης ταύτης Ἀθηναίου. οὗτος ὁ Μιλτιάδης κα-
 τήμενος ἐν τοῖσι προθύροισι τοῖσι ἐωντοῦ, ὀρέων
 τοὺς Δολόγκους παριόντας, ἐσθῆτα ἔχοντας οὐκ
 10 ἐπιχωρίην καὶ αἰχμάς, προσεβώσατο καὶ σφι
 προσελθοῦσι ἐπηγγείλατο καταγωγὴν καὶ ξείνια.
 οἱ δὲ δεξάμενοι καὶ ξεινισθέντες ὑπ' αὐτοῦ ἐξέ-
 φαινον πᾶν οἱ τὸ μαντήιον. ἐκφήναντες δὲ ἐδέοντο
 αὐτοῦ τῷ θεῷ μιν πείθεσθαι. Μιλτιάδεα δὲ
 15 ἀκούσαντα παραυτίκα ἔπεισε ὁ λόγος οἷα ἀχθό-
 μενόν τε τῇ Πεισιστράτου ἀρχῇ καὶ βουλόμενον
 ἐκποδὼν εἶναι. αὐτίκα δὲ ἐστάλη ἐς Δελφοὺς
 ἐπειρησάμενος τὸ χρηστήριον εἰ ποιοίῃ τὰ περ
 αὐτοῦ οἱ Δόλογχοι προσεδέοντο.

XXXIV. 14 τράπονται Herwerden.

XXXV. 2 γε Reiske: τε, om. PR^{sv} 10 ἐπιχωρίην Herwerden
 (collatis I. 195, VII. 72, 74, 79, 91): ἐγχωρίην 13 πᾶν οἱ
 B²R^{sv}: πᾶν.

- 36 Κελενούσης δὲ καὶ τῆς Πυθίης, οὕτω δὴ Μιλτιάδης ὁ Κυνφέλου, Ὀλύμπια ἀναραιρηκὸς πρότερον τούτων τεθρίππῳ, τότε παραλαβὼν Ἀθηναίων πάντα τὸν βουλόμενον μετέχειν τοῦ στόλου ἔπλει ἅμα τοῖσι Δολόγκοισι 5 καὶ ἔσχε τὴν χώραν. καὶ μιν οἱ ἐπαγαγόμενοι τύραννον κατεστήσαν. ὁ δὲ πρῶτον μὲν ἀπετείχισε τὸν ἰσθμὸν τῆς Χερσονήσου ἐκ Καρδίας πόλιος ἐς Πακτύν, ἵνα μὴ ἔχοιέν σφεας οἱ Ἀψίνθιοι δηλείσθαι ἐσβάλλοντες ἐς τὴν χώραν. 10 εἰσὶ δὲ οὗτοι στάδιοι ἕξ τε καὶ τριήκοντα τοῦ ἰσθμοῦ· ἀπὸ δὲ τοῦ ἰσθμοῦ τούτου ἡ Χερσόνησος ἔσω πᾶσά ἐστι σταδίων εἴκοσι καὶ τετρακοσίων τὸ μῆκος.

- 37 Ἀποτειχίσας ὦν τὸν αὐχένα τῆς Χερσονήσου ὁ Μιλτιάδης καὶ τοὺς Ἀψινθίους τρόπῳ τοιούτῳ ὡσάμενος τῶν λοιπῶν πρώτοισι ἐπολέμησε Λαμψακηνοῖσι. καὶ μιν οἱ Λαμψακηνοὶ λοχήσαντες 5 αἰρέουσι ζωγρίῃ. ἦν δὲ ὁ Μιλτιάδης Κροίσῳ τῷ Λυδῷ ἐν γνώμῃ γεγωνώς· πυθόμενος ὦν ὁ Κροῖσος ταῦτα πέμπων προηγόρευε τοῖσι Λαμψακηνοῖσι μετιέναι Μιλτιάδεα· εἰ δὲ μὴ, σφέας πίτυος τρόπον ἡπείλει ἐκτρίψειν. 10 πλανωμένων δὲ τῶν Λαμψακηνῶν ἐν τοῖσι λόγοισι τὸ θέλει τὸ ἔπος εἶπαι τόσφι ἡπείλησε ὁ Κροῖσος, πίτυος τρόπον ἐκτρίψειν, μόγις κοτὲ μαθὼν τῶν τις πρεσβυτέρων εἶπε τὸ

XXXVI. 2 Ὀλυμπιάδα Kallenberg 7 κατέστησαν Rsv:
κατεστήσαντο 8 ἐπετείχισε ABC.

XXXVII. 10 ἡπείλεε Bredow: ἀπείλεε, del. Cobet 11 εἶπαι
Abicht: εἶναι

έόν, ὅτι πίτυς μούνη πάντων δενδρέων ἐκκοπεῖσα
 15 βλαστὸν οὐδένα μετιεῖ ἀλλὰ πανώλεθρος ἐξαπόλ-
 λυται. δείσαντες ὦν οἱ Λαμψακηνοὶ Κροῖσον
 λύσαντες μετήκαν Μιλτιάδεα.

Οὗτος μὲν δὴ διὰ Κροῖσον ἐκφεύγει, μετὰ δὲ 38
 τελευτᾷ ἄπαις, τὴν ἀρχὴν τε καὶ τὰ ^{Miltiades is suc-}
 χρήματα παραδούς Στησαγόρῃ τῷ ^{ceeded by his ne-}
 Κίμωνος ἀδελφεοῦ [παιδὶ] ὁμομητρίου. καὶ οἱ
 5 τελευτήσαντι Χερσονησίται θύουσι ὡς νόμος
 οἰκιστῇ, καὶ ἀγῶνα ἵππικόν τε καὶ γυμνικὸν
 ἐπιστᾶσι, ἐν τῷ Λαμψακηνῶν οὐδενὶ ἐγγίνεται
 ἀγωνίζεσθαι. πολέμου δὲ ἔοντος πρὸς ^{Death of the lat-}
 Λαμψακηνοὺς καὶ Στησαγόρεα κατέ- ^{ter (circ. 520) and}
 10 λαβε ἀποθανεῖν ἄπαιδα, πληγέντα τὴν ^{the divine hon-}
 κεφαλὴν πελέκει ἐν τῷ πρυτανίῳ πρὸς ἀνδρὸς ^{ours paid to him}
 αὐτομόλου μὲν τῷ λόγῳ, πολεμίου δὲ καὶ ὑπο-
 θερμοτέρου τῷ ἔργῳ.

Τελευτήσαντος δὲ καὶ Στησαγόρεω τρόπῳ 39
 τοιῷδε, ἐνθαῦτα Μιλτιάδεα τὸν Κί-
 μωνος, Στησαγόρεω δὲ τοῦ τελευτή- ^{His brother Mil-}
 σαντος ἀδελφεόν, καταλαμψόμενον τὰ ^{tiades is sent by}
 5 πρήγματα ἐπὶ Χερσονήσου ἀποστέλλουσι τριήρει ^{the Pisistratidae}
 οἱ Πεισιστρατίδαι, οἳ μιν καὶ ἐν Ἀθήνῃσι ἐποίεον ^{to succeed him.}
 εὔ ὡς οὐ συνειδότες δῆθεν τοῦ πατρὸς [Κίμωνος]
 αὐτοῦ τὸν θάνατον, τὸν ἐγὼ ἐν ἄλλῳ λόγῳ ση-
 μανέω ὡς ἐγένετο. Μιλτιάδης δὲ ἀπικόμενος ἐς

XXXVII. 15 πανώλεθρος Rsv: πανωλέθρως.

XXXVIII. 1 μετὰ δὲ ταῦτα PRsv 2 τε om. ABC 4 παιδὶ
 secl. Cobet.

XXXIX. 5 <τὰ> ἐπὶ Stein

7 Κίμωνος secl. Stein

τὴν Χερσόνησον εἶχε κατ' οἴκους, τὸν ἀδελφεὸν 10
 Στησαγόρεα δηλαδὴ ἐπιτιμέων. οἱ δὲ Χερσο-
 νησίται πυνθανόμενοι ταῦτα συνελέχθησαν ἀπὸ
 πασέων τῶν πολίων οἱ δυναστεύοντες πάντοθεν,
 κοινῷ δὲ στόλῳ ἀπικόμενοι ὡς συλλυπηθησόμενοι

He establishes
 himself in the
 Chersonese.

ἐδέθησαν ὑπ' αὐτοῦ. Μιλτιάδης τε 15
 δὴ ἴσχει τὴν Χερσόνησον πεντακο-
 σίους βόσκων ἐπικούρους καὶ γαμεῖ Ὀλόρου τοῦ
 Θρηίκων βασιλέος τὴν θυγατέρα Ἥγησιπύλην.

40 Οὗτος δὴ ὁ Κίμωνος Μιλτιάδης νεωστὶ μὲν

Of how this Mil-
 tiades was driven
 from the Cherso-
 nese by the Scy-
 thians, and how,
 on their depart-
 ure, he was again
 restored by the
 Dolonci.

ἐληλύθει εἰς τὴν Χερσόνησον, κατε-
 λάμβανε δέ μιν ἐλθόντα ἄλλα τῶν
 κατεχόντων πρηγμάτων χαλεπώτερα.
 τρίτῳ μὲν γὰρ ἔτει τούτων Σκύθας 5
 ἐκφεύγει. Σκύθαι γὰρ οἱ νομάδες ἐρε-
 θισθέντες ὑπὸ βασιλέος Δαρείου συνεστράφησαν
 καὶ ἤλασαν μέχρι τῆς Χερσονήσου ταύτης. τού-
 τους ἐπιόντας οὐκ ὑπομείνας ὁ Μιλτιάδης ἔφευγε
 [Χερσόνησον], εἰς ὃ οἱ τε Σκύθαι ἀπαλλάχθησαν 10
 καὶ μιν οἱ Δόλογοι κατήγαγον ὀπίσω.

41 Ταῦτα μὲν δὴ τρίτῳ ἔτει πρότερον ἐγεγόνει
 τῶν τότε μιν κατεχόντων, τότε δὲ πυνθανόμενος

On the approach
 of the Phœnicians
 he sails to Athens.

εἶναι τοὺς Φοίνικας ἐν Τενέδῳ πλη-
 ρώσας τριήρεας πέντε χρημάτων τῶν
 παρόντων ἀπέπλει εἰς τὰς Ἀθήνας. 5

XXXIX. 10 κατοίκου AB, κατ' οἴκου C
 ἔτι πενθέων Valkenaer, πενθέων Cobet
 Krüger 18 τὴν om. Rsv.

11 ἐπιτιμέων L:
 14 συλλυπησόμενοι

XI. 1 δὴ Krüger: δέ 4 κατεχόντων: καταλαβόντων ABC,
 e praecedente κατελάμβανε ortum 5 πρὸ τούτων Stein
 6 ἔφευγε Rsv 8 τῆς om. PRsv 10 Χερσόνησον PRsv,
 ἀπὸ Χερσονήσου AB, om. C, secl. Kallenberg, Cobet.

καὶ ὥσπερ ὀρμήθη ἐκ Καρδίας πόλιος, ἔπλει διὰ
τοῦ Μέλανος κόλπου, παραμείβετό τε τὴν Χερ-
σώνησον καὶ οἱ Φοίνικες οἱ περιπίπτουσι τῇσι
νηυσί. αὐτὸς μὲν δὴ Μιλτιάδης σὺν τῇσι τέσ-
10 σερσι τῶν νεῶν καταφεύγει ἐς Ἴμ- He is pursued by
Phoenicians but
escapes. βρον, τὴν δέ οἱ πέμπτην τῶν νεῶν
κατεῖλον διώκοντες οἱ Φοίνικες. τῆς δὲ νεὸς
ταύτης ἔτυχε τῶν Μιλτιάδεω παίδων ὁ πρεσβύ-
τατος ἄρχων Μητίοχος, οὐκ ἐκ τῆς Ὀλόρου τοῦ
15 Ἑρηνικοῦ ἐὼν θυγατρὸς ἀλλ' ἐξ ἄλλης. καὶ τοῦτον
ἅμα τῇ νηὶ εἶλον οἱ Φοίνικες καὶ μιν His son is taken
and carried to
Darius. πυθόμενοι ὥς εἴη Μιλτιάδεω παῖς
ἀνήγαγον παρὰ βασιλέα, δοκέοντες χάριτα μεγά-
λην καταθήσεσθαι, ὅτι δὴ Μιλτιάδης γνώμην
20 ἀπεδέξατο ἐν τοῖσι Ἴωσι πείθεσθαι κελεύων τοῖσι
Σκύθησι, ὅτε οἱ Σκύθαι προσεδέοντο λύσαντας
τὴν σχεδὴν ἀποπλεῖν ἐς τὴν ἑωυτῶν. Δαρεῖος
δέ, ὥς οἱ Φοίνικες Μητίοχον τὸν Μιλτιάδεω
ἀνήγαγον, ἐποίησε κακὸν μὲν οὐδὲν Μητίοχον,
25 ἀγαθὰ δὲ συχνά· καὶ γὰρ οἶκον καὶ κτῆσιν
ἔδωκε καὶ Περσίδα γυναῖκα, ἐκ τῆς οἱ τέκνα
ἐγένετο τὰ ἐς Πέρσας κεκοσμέαται. Μιλτιάδης
δὲ ἐξ Ἴμβρου ἀπικνεῖται ἐς τὰς Miltiades comes
to Athens. Ἀθήνας.

Καὶ κατὰ τὸ ἔτος τοῦτο ἐκ τῶν Περσέων 42
οὐδὲν ἐπὶ πλεόν ἐγένετο τούτων ἐς Beneficial mea-
sures of Artaphre-
nes (493 B.C.). νεῖκος φέρων Ἴωσι, ἀλλὰ τάδε μὲν
χρήσιμα κάρτα τοῖσι Ἴωσι ἐγένετο τούτου τοῦ

XLI. 20 κελεύων secl. Cohet.

XLII. 2 ἔτι πλεόν PRBY

4 κάρτα χρήσιμα AB

ἔτεος. Ἀρταφρένης ὁ Σαρδίων ὑπαρχος μετα- 5
 πεμφάμενος ἀγγέλους ἐκ τῶν πολίων συνθήκας
 σφίσι αὐτοῖσι τοὺς Ἴωνας ἠνάγκασε ποιεῖσθαι,
 ἵνα δοσίδικοι εἶεν καὶ μὴ ἀλλήλους φέροιέν τε
 καὶ ἄγοιεν. ταῦτά τε ἠνάγκασε ποιεῖν καὶ τὰς
 χώρας σφέων μετρήσας κατὰ παρασάγγας, τοὺς 10
 καλέουσι οἱ Πέρσαι τὰ τριήκοντα στάδια, κατὰ
 δὴ τούτους μετρήσας φόρους ἔταξε ἐκάστοισι, οὐ
 κατὰ χώραν διατελέουσι ἔχοντες ἐκ τούτου τοῦ
 χρόνου αἰεὶ ἔτι καὶ ἐς ἐμὲ ὡς ἐτάχθησαν ἐξ Ἀρτα-
 φρένεος· ἐτάχθησαν δὲ σχεδὸν κατὰ ταῦτά [τὰ] 15
 καὶ πρότερον εἶχον. καὶ σφι ταῦτα μὲν εἰρη-
 ναῖα ἦν.

- 43 Ἄμα δὲ τῷ ἔαρι τῶν ἄλλων παραλελυμένων
 στρατηγῶν ἐκ βασιλέος Μαρδόνιος ὁ
 Γωβρύω κατέβαινε ἐπὶ θάλασσαν,
 στρατὸν πολλὸν μὲν κάρτα πεζὸν ἅμα
 ἀγόμενος, πολλὸν δὲ ναυτικόν, ἡλι- 5
 κίνην τε νέος ἐὼν καὶ νεωστὶ γεγαμηκὼς βασιλέος
 Δαρείου θυγατέρα Ἀρτοζώστρην. ἄγων δὲ τὸν
 στρατὸν τούτου ὁ Μαρδόνιος ἐπείτε ἐγένετο ἐν
 τῇ Κιλικίῃ, αὐτὸς μὲν ἐπιβὰς ἐπὶ νεὸς ἐκομίζετο
 ἅμα τῇσι ἄλλησι νηυσί, στρατιὴν δὲ τὴν πεζὴν 10
 ἄλλοι ἡγεμόνες ἦγον ἐπὶ τὸν Ἑλλήσποντον. ὥς
 δὲ παραπλέων τὴν Ἀσίην ἀπίκητο ὁ
 Μαρδόνιος ἐς τὴν Ἰωνίην, ἐνθαῦτα
 μέγιστον θῶμα ἐρέω τοῖσι μὴ ἀποδε-

Arrival of Mar-
 donius at the
 coast (B.C. 492
 spring) with large
 land and sea
 forces.

He sends on his
 land forces to the
 Hellespont and
 himself sails thi-
 ther to meet them.

XLII. 5 δὲ ὁ ABC 6 πολεμίῳν PRsv 10 μετρήσας
 σφέων ABC 14 καὶ ἔτι PRsv 15 τὰ secl. Stein.

XLIII. 1 παραλελυμένων Herwerden: καταλελυμένων 3 τε
 Rsv 14 ἐνδεκομένοις Naber

- 15 κομένοισι Ἑλλήνων Περσέων τοῖσι ἐπτά Ὀτάνεα
 γνώμην ἀποδέξασθαι ὥς χρεὸν εἶη δημοκρατεῖ-
 σθαι Πέρσας· τοὺς γὰρ τυράννους On his way he
 establishes demo-
 cracies in the
 Ionic cities.
 τῶν Ἰώνων καταπαύσας πάντας ὁ
 Μαρδόνιος δημοκρατίας κατίστα ἐς
 20 τὰς πόλεις. ταῦτα δὲ ποιήσας ἡπείγετο ἐς τὸν
 Ἑλλήσποντον. ὥς δὲ συνελέχθη μὲν χρήμα
 πολλὸν νεῶν, συνελέχθη δὲ καὶ πεζὸς στρατὸς
 πολλός, διαβάντες τῇσι νηυσὶ τὸν They cross the
 Hellespont and
 march through
 Europe.
 Ἑλλήσποντον ἐπορεύοντο διὰ τῆς
 25 Εὐρώπης, ἐπορεύοντο δὲ ἐπὶ τε Ἑρέ-
 τριαν καὶ Ἀθήνας.

- Αὗται μὲν ὦν σφι πρόσχημα ἦσαν τοῦ στόλου, 44
 ἀτὰρ ἐν νόφ' ἔχοντες ὕσας ἂν πλείστας δύνωνται
 καταστρέφεσθαι τῶν Ἑλληνίδων πολίων, τοῦτο
 μὲν δὴ τῇσι νηυσὶ Θασίους οὐδὲ χεῖρας ἀνταειρα-
 5 μένους κατεστρέψαντο, τοῦτο δὲ τῷ The Thasians
 yield without re-
 sistance: with
 their land force
 the Persians re-
 duce the Macedo-
 nians.
 πεζῷ Μακεδόνας πρὸς τοῖσι ὑπάρ-
 χουσι δούλους προσεκτήσαντο· τὰ γὰρ
 ἐντὸς Μακεδόνων ἔθνεα πάντα σφι ἦν
 ἤδη ὑποχείρια γεγονότα. ἐκ μὲν δὴ Θάσου δια-
 10 βαλόντες πέρην ὑπὸ τὴν ἡπειρον ἐκομίζοντο μέχρι
 Ἀκάνθου, ἐκ δὲ Ἀκάνθου ὁρμώμενοι τὸν Ἄθων
 περιέβαλλον. ἐπιπεσὼν δέ σφι περι- The fleet in
 doubling Athos
 is caught by a
 storm and many
 of the ships are
 wrecked and the
 crews lost (492 B.C.
 autumn).
 πλέουσι βορῆς ἄνεμος μέγας τε καὶ
 ἄπορος κάρτα τρηχέως περιέσπε πλή-
 15 θει πολλὰς τῶν νεῶν ἐκβάλλων πρὸς

XLIII. 22 πολλὸν B²: πολλῶν.

XLIV. 2 δύναιτο ABC; apud Herodotum optativi tertia
 pluralis δυναίατο fuisset 8 ἤδη ἦν Rsv

τὸν Ἰλθων. λέγεται γὰρ κατὰ τριηκοσίας μὲν τῶν νεῶν τὰς διαφθαρείσας εἶναι, ὑπὲρ δὲ δύο μυριάδας ἀνθρώπων· ὥστε γὰρ θηριωδεστάτης ἐούσης τῆς θαλάσσης ταύτης τῆς περὶ τὸν Ἰλθων οἱ μὲν ὑπὸ τῶν θηρίων διεφθείροντο ἀρπαζόμενοι, 20 οἱ δὲ πρὸς τὰς πέτρας ἀρασσόμενοι, οἱ δὲ αὐτῶν νεῖν οὐκ ἠπιστέατο καὶ κατὰ τοῦτο διεφθείροντο, οἱ δὲ ῥίγει.

- 45 Ὁ μὲν δὴ ναυτικὸς στρατὸς οὕτω ἔπρησσε, Thracians fall upon Mardonius' camp by night and cause great slaughter. Μαρδονίῳ δὲ καὶ τῷ πεζῷ στρατοπε-
They are reduced by Mardonius. δευομένῳ ἐν Μακεδονίῃ νυκτὸς Βρύγοι
 Θρήικες ἐπεχείρησαν· καὶ σφεων πολ-
 λούς φονεύουσι οἱ Βρύγοι, Μαρδόνιον τε αὐτὸν τρω- 5
 ματίζουσι. οὐ μὲν οὐδὲ αὐτοὶ δουλοσύνην διέφυγον
 πρὸς Περσέων· οὐ γὰρ δὴ πρότερον ἀπανέστη
The expedition returns to Asia in disgrace. ἐκ τῶν χωρέων τουτέων Μαρδόνιος
 πρὶν ἢ σφεας ὑποχειρίους ἐποιήσατο.
 τούτους μέντοι καταστρεψάμενος ἀπῆγε τὴν στρα- 10
 τιὴν ὀπίσω, ἅτε τῷ πεζῷ τε προσπταίσας πρὸς
 τοὺς Βρύγους καὶ τῷ ναυτικῷ μεγάλως περὶ
 Ἰλθων. οὗτος μὲν νυν ὁ στόλος αἰ-
 σχρῶς ἀγωνισάμενος ἀπαλλάχθη ἐς
 τὴν Ἀσίην. 15

- 46 Δευτέρῳ δὲ ἔτει τούτων ὁ Δαρεῖος πρῶτα μὲν
Darius commands the Thasians to pull down their wall and give up their ships. Θασίους διαβληθέντας ὑπὸ τῶν ἀσ-
 τυγειτόνων ὡς ἀπόστασιν μηχανώατο,
 πέμψας ἄγγελον ἐκέλευε σφεας τό

XLIV. 16 γὰρ om. Rsv, κατὰ om. rell.

XLV. 5 Μαρδόνιον τε Rsv: Μαρδόνιον δὲ 6 μὲν Rsv: μέντοι.

XLVI. 4 τό τε? Stein: τὸ L

5 <τε> τεῖχος περιαιρεῖν καὶ τὰς νέας ἐς Ἀβδηρα
 κομίζειν. οἱ γὰρ δὴ Θάσιοι, οἷα ὑπὸ Ἰστιαίου
 τε τοῦ Μιλησίου πολιορκηθέντες καὶ προσόδων
 ἐουσέων μεγαλέων ἐχρέωντο τοῖσι χρήμασι νέας
 τε ναυπηγεόμενοι μακρὰς καὶ τεῖχος ἰσχυρότερον
 10 περιβαλλόμενοι. ἡ δὲ πρόσοδος σφί ἐγίνετο ἔκ
 τε τῆς ἡπείρου καὶ ἀπὸ τῶν μετάλλων. ἐκ μὲν
 γε τῶν ἐν Σκαπτησύλῃ τῶν χρυσέων Wealth of Thasos: its mines.
 μετάλλων τὸ ἐπίπαν ὀγδώκοντα τάλαντα
 προσῆε, ἐκ δὲ τῶν ἐν αὐτῇ Θάσῳ ἐλάσσω
 15 μὲν τούτων, συχνὰ δὲ οὕτω ὥστε τὸ ἐπίπαν
 Θασίοισι ἐοῦσι καρπῶν ἀτελέσι προσῆε ἀπὸ τε
 τῆς ἡπείρου καὶ τῶν μετάλλων ἔτεος ἐκάστου
 διηκόσια τάλαντα, ὅτε δὲ τὸ πλεῖστον προσῆλθε,
 τριηκόσια.

Εἶδον δὲ καὶ αὐτὸς τὰ μέταλλα ταῦτα, καὶ 47
 μακρῶ ἦν αὐτῶν θωμασιώτατα τὰ οἱ Φοίνικες
 ἀνεῦρον οἱ μετὰ Θάσου κτίσαντες τὴν νῆσον
 ταύτην, ἥτις νῦν ἐπὶ τοῦ Θάσου τούτου τοῦ Φοί-
 5 νικος τοῦνομα ἔσχε. τὰ δὲ μέταλλα τὰ Φοινικικὰ
 ταῦτα ἐστὶ τῆς Θάσου μεταξὺ Αἰνύρων τε χώρου
 καλεομένου καὶ Κοινύρων, ἀντίον δὲ Σαμοθρηίκης,
 ὅρος μέγα ἀνεστραμμένον ἐν τῇ ζητήσι. τοῦτο
 μὲν νῦν ἐστὶ τοιοῦτο, οἱ δὲ Θάσιοι τῷ The Thasians obey the commands of Darius.
 10 βασιλείῃ κελεύσαντι καὶ τὸ τεῖχος τὸ

XLVI. 7 τε om. BR 12 ἐν σκαπτησύλῃ Rsv: ἐκ σκαπτη-
 σύλης AB¹, ἐκ σκαπτῆς ὕλης B²CPd, ἐν Σκαπτῇ ὕλῃ z. Ex ἐν
 σκαπτησύλῃ, σκαπτῆς prave pro genetivo habito, videtur varietas
 lectionis facillime posse explicari 18 προσῆλθε τὸ πλεῖστον
 AB.

XLVII. 4 ἐπὶ PRsv: ἀπὸ 7 Κονύρων Ppr.Rsv 8 τῇ
 om. PRsv

σφέτερον κατεῖλον καὶ τὰς νέας τὰς πάσας ἐκόμισαν ἐς Ἀβδηρα.

- 48 Μετὰ δὲ τοῦτο ἀπεπειράτο ὁ Δαρεῖος τῶν Ἑλλήνων ὅ τι ἐν νόῳ ἔχοιεν, κότερα πολεμεῖν ἐν τῷ ἢ παραδιδόναι σφέας αὐτούς. διέπεμπε ὦν κήρυκας ἄλλους ἄλλη τάξας ἀνὰ τὴν Ἑλλάδα, 5 κελεύων αἰτεῖν βασιλεί γῆν τε καὶ ὕδωρ. τούτους μὲν δὴ ἐς τὴν Ἑλλάδα ἔπεμπε, ἄλλους δὲ κήρυκας διέπεμπε ἐς τὰς ἐν τοῦ δασμοφόρους πόλεις τὰς παραθαλασσίους, κελεύων νέας τε μακρὰς καὶ ἵππαγωγὰ πλοῖα ποιεῖσθαι. 10

- 49 Οὗτοί τε δὴ παρεσκευάζοντο ταῦτα καὶ τοῖσι ἤκουσι ἐς τὴν Ἑλλάδα κήρυξι πολλοὶ μὲν ἠπειρωτῶν ἔδοσαν τὰ προῖσχετο αἰτέων ὁ Πέρσης, πάντες δὲ νησιῶται ἐς τοὺς ἀπικοίατο αἰτήσοντες. οἱ τε δὴ ἄλλοι νησιῶται διδοῦσι γῆν 5 τε καὶ ὕδωρ Δαρείῳ καὶ δὴ καὶ Αἰγινῇται. ποιήσασι δέ σφι ταῦτα ἰθὺς Ἀθηναῖοι ἐπεκέατο, δοκέοντές τε ἐπὶ σφίσι ἔχοντας τοὺς Αἰγινῆτας δεδωκέναι, ὥς ἅμα τῷ Πέρσῃ ἐπὶ σφέας στρατεύωνται, καὶ ἄσμενοι 10 προφάσιος ἐπελάβοντο, φοιτέοντές τε ἐς τὴν Σπάρτην κατηγορεῖν Αἰγινητέων τὰ πεποιήκοιεν προδόντες τὴν Ἑλλάδα.

- 50 Πρὸς ταύτην δὲ τὴν κατηγορίην Κλεομένης ὁ Ἀναξανδρίδew, βασιλεὺς ἐὼν Σπαρτιητέων, διέβη

XLVII. 11 τὰς πάσας: πάσας PRsv.

XLIX. 8 ἔχοντας PRsv Eust.: ἐπέχοντας 12 Αἰγινητέων PRsv: τῶν Αἰγινητέων.

L. 2 βασιλεύων ABC

ἐς Αἶγιναν, βουλόμενος συλλαβεῖν Αἰγινητέων
 τοὺς αἰτιωτάτους. ὥς δὲ ἐπειρᾶτο συλλαμβάνων,
 5 ἄλλοι τε δὴ ἐγίνοντο αὐτῷ ἀντίξοι Cleomenes goes
to Ægina to arrest
the guilty, but re-
turns unsucces-
ful.
 τῶν Αἰγινητέων, ἐν δὲ δὴ καὶ Κριὸς ὁ
 Πολυκρίτου μάλιστα, ὃς οὐκ ἔφη αὐ-
 τὸν οὐδένα ἄξιον χαίροντα Αἰγινητέων· ἄνευ γάρ
 μιν Σπαρτιητέων τοῦ κοινοῦ ποιεῖν ταῦτα, ὑπ'
 10 Ἀθηναίων ἀναγνωσθέντα χρήμασι· ἴμα γὰρ ἄν
 μιν τῷ ἐτέρῳ βασιλεί ἐλθόντα συλλαμβάνειν.
 ἔλεγε δὲ ταῦτα ἐξ ἐπιστολῆς τῆς Δημαρήτου.
 Κλεομένης δὲ ἀπελαυνόμενος ἐκ τῆς Αἰγίνης
 εἶρετο τὸν Κριὸν ὃ τι οἱ εἴη τοῖνομα· ὁ δὲ οἱ τὸ
 15 ἐὼν ἔφρασε. ὁ δὲ Κλεομένης πρὸς αὐτὸν ἔφη·
 ἤδη νῦν καταχαλκοῦ, ὦ κριέ, τὰ κέρεα, ὥς συν-
 οισόμενος μεγάλῳ κακῷ.

Ἐν δὲ τῇ Σπάρτῃ τοῦτον τὸν χρόνον ὑπο- 51
 μένων Δημάρητος ὁ Ἀρίστωνος διέβαλλε τὸν
 Κλεομένεα, ἐὼν βασιλεὺς καὶ οὗτος Σπαρτιητέων,
 οἰκίης δὲ τῆς ὑποδεεστέρης, κατ' ἄλλο μὲν οὐδὲν
 5 ὑποδεεστέρης (ἀπὸ γὰρ τοῦ αὐτοῦ γεγονόνασι), κατὰ
 πρεσβυγενεῖν δέ κως τετίμηται μᾶλλον ἢ Εὐ-
 ρυσθένης.

Λακεδαιμόνιοι γὰρ ὁμολογέοντες οὐδενὶ ποιητῇ 52
 λέγουσι αὐτὸν Ἀριστόδημον τὸν Ἀρι-
 στομάχου τοῦ Κλεοδαίου τοῦ Ὑλλου Account of the
origin of the
double kingship
at Sparta and of
the standing en-
mity between the
royal houses.
 βασιλεύοντα ἀγαγεῖν σφέας ἐς ταύτην
 5 τὴν χώραν τὴν νῦν ἐκτέαται, ἀλλ' οὐ

L. 4 συλλαμβάνειν Psv, om. R
 14 οὔνομα Rsv δέ οἱ: δὲ PRsv.

LI. 2 διέβαλλε PR; διέβαλε

5 αὐτῷ ἐγίνοντο Psv, om. R

3 ἐὼν om. Rsv.

τοὺς Ἀριστοδήμου παῖδας. μετὰ δὲ χρόνον οὐ
 πολλὸν Ἀριστοδήμῳ τεκεῖν τὴν γυναῖκα, τῇ
 ὄνομα εἶναι Ἀργεῖην· θυγατέρα δὲ αὐτὴν λέγουσι
 εἶναι Αὐτεσίωνος τοῦ Τεισαμενοῦ τοῦ Θερσάνδρου
 τοῦ Πολυνείκεος· ταύτην δὲ τεκεῖν δίδυμα, ἐπι- 10
 δόντα δὲ τὸν Ἀριστόδημον τὰ τέκνα νούσῃ τε-
 λευτᾶν. Λακεδαιμονίους δὲ τοὺς τότε <ἐν τέλει>
 ἑόντας βουλευσάμενοι κατὰ νόμον βασιλέα τῶν παί-
 δων τὸν πρεσβύτερον ποιήσασθαι· οὐκ ὦν δὴ
 σφέας ἔχειν ὁκότερον ἔλονται, ὥστε καὶ ὁμοίων 15
 καὶ ἴσων ἑόντων· οὐ δυναμένους δὲ διαγινῶναι, ἣ
 καὶ πρὸ τούτου, ἐπειρωτῶν τὴν τεκοῦσαν. τὴν
 δὲ οὐδὲ αὐτὴν φάναι διαγινώσκειν· εἰδυῖαν μὲν
 καὶ τὸ κάρτα λέγειν ταῦτα, βουλομένην δὲ εἴ κως
 ἀμφοτέροι γενοίετο βασιλέες. τοὺς ὦν δὴ Λα- 20
 κεδαιμονίους ἀπορεῖν, ἀπορέοντας δὲ πέμπειν εἰς
 Δελφοὺς ἐπειρησομένους ὅ τι χρήσονται τῷ
 πρῆγματι. τὴν δὲ Πυθίην κελεύειν σφέας ἀμφο-
 τερα τὰ παιδιά ἡγήσασθαι βασιλέας, τιμᾶν δὲ
 μᾶλλον τὸν γεραίτερον. τὴν μὲν δὴ Πυθίην ταῦτά 25
 σφι ἀνελεῖν, τοῖσι δὲ Λακεδαιμονίοισι ἀπορέουσιν
 οὐδὲν ἔσσαν ὅκως ἐξεύρωσι αὐτῶν τὸν πρεσβύ-
 τερον, ὑποθέσθαι ἄνδρα Μεσσήνιον τῷ ὄνομα
 εἶναι Πανίτην· ὑποθέσθαι δὲ τοῦτον τὸν Πανίτην
 τάδε τοῖσι Λακεδαιμονίοισι, φυλάξαι τὴν γεινα- 30
 μένην ὁκότερον τῶν παιδίων πρότερον λούει καὶ

LII. 8 ἦν Rsv 9 Τεισαμένου Herw.: Τισαμένου L 10 δὴ
 ABC: δέ 12 ἐν τέλει add. Stein 16 διαγινῶναι Naber:
 γινῶναι ἣ καὶ πρὸ τούτου scil. Herw. 19 <οὐ> βου-
 λομένην Cobet 23 σφέας κελεύειν ABC 24 στήσασθαι
 Cobet 27 πρεσβύτερον ABC 31 παιδίων Rsv: παιδων.

σιτίζει· καὶ ἦν μὲν κατὰ ταῦτὰ φαίνεται αἰεὶ
 ποιέουσα, τοὺς δὲ πᾶν ἔξειν ὅσον τι καὶ δίζηνται
 [καὶ θέλουσι ἐξευρεῖν], ἦν δὲ πλανᾶται καὶ ἐκείνη
 35 ἐναλλάξ ποιέουσα, δηλὰ σφι ἔσεσθαι ὡς οὐδὲ
 ἐκείνη πλέον οὐδὲν οἶδε, ἐπ' ἄλλην τε τραπέσθαι
 σφέας ὁδόν. ἐνθαῦτα δὴ τοὺς Σπαρτιήτας κατὰ τὰς
 τοῦ Μεσσηνίου ὑποθήκας φυλάξαντας τὴν μητέρα
 τῶν Ἀριστοδήμου παίδων λαβεῖν κατὰ ταῦτὰ τιμῶ-
 40 σαν τὸν πρότερον καὶ σίτοισι καὶ λουτροῖσι, οὐκ
 εἰδυῖαν τῶν εἵνεκεν ἐφυλάσσετο. λαβόντας δὲ τὸ
 παιδίον τὸ τιμώμενον πρὸς τῆς γειναμένης ὡς ἔον
 πρότερον τρέφειν ἐν τῷ δημοσίῳ· καὶ οἱ ὄνομα τε-
 θῆναι Εὐρυσθένεα, τῷ δὲ Προκλέα. τούτους ἀνδρω-
 45 θέντας αὐτοὺς τε ἀδελφεοὺς ἔοντας λέγουσι διαφό-
 ρους εἶναι τὸν πάντα χρόνον τῆς ζόης ἀλλήλοισι,
 καὶ τοὺς ἀπὸ τούτων γενομένους ὡσαύτως διατελεῖν.

Ταῦτα μὲν Λακεδαιμόνιοι λέγουσι μῦθοι 53
 Ἑλλήνων, τάδε δὲ κατὰ τὰ λεγόμενα The common
Greek version
of the genealogy
of the Spartan
kings.
 ὑπ' Ἑλλήνων ἐγὼ γράφω· τούτους
 τοὺς Δωριέων βασιλέας μέχρι μὲν
 5 Περσέος τοῦ Δανάης, τοῦ θεοῦ ἀπεόντος, καταλεγο-
 μένους ὀρθῶς ὑπ' Ἑλλήνων καὶ ἀποδεικνυμένους
 ὡς εἰσὶ Ἕλληνας—ἤδη γὰρ τηνικαῦτα ἐς Ἕλληνας
 οὗτοι ἐτέλεον. ἔλεξα δὲ μέχρι Περσέος τοῦδε

παιδίων legendum est ut infra τὸ παιδίον τὸ τιμώμενον, mo-
 nente Kullenberg, cum hic ad aetatem puerulorum respiciatur
 34 "fortasse spuria" Stein, seclisit Herwerden 36 σφέας
 τραπέσθαι PRsv 41 δὲ: δὲ νεωτέρῳ B²RSv, quod e scholio
 irrepsisse monet Schweighäuser 45 αὐτοὺς τε ἀδελφεοὺς:
 αὐταδελφεοὺς Naber.

LIII. 3 τούτους γὰρ δὴ τοὺς ABC 5 τοὺς καταλεγόμενους ABC
 8 δὲ: δὴ AB

εἵνεκα, ἀλλ' οὐκ ἀνέκαθεν ἔτι ἔλαβον, ὅτι οὐκ ἔπεστι ἐπωνυμίῃ Περσέι οὐδεμία πατρὸς θνητοῦ, 10 ὥσπερ Ἡρακλεῖ Ἀμφιτρύων· ἥδη ὦν ὀρθῶ λόγῳ χρεωμένῳ μέχρι Περσέος ὀρθῶς εἴρηται μοι—ἀπὸ δὲ Δανάης τῆς Ἀκρισίου καταλέγουσι τοὺς ἄνω αἰεὶ πατέρας αὐτῶν φαινοίετο ἂν ἔόντες οἱ τῶν Δωριέων ἡγεμόνες Αἰγύπτιοι ἰθαγενεές.

- 54 Ταῦτα μὲν νυν κατὰ Ἕλληνας λέγουσι γεγε-
The Persian ac- νηλόγηται, ὥς δὲ ὁ παρὰ Περσέων
count. λόγος λέγεται, αὐτὸς ὁ Περσεύς, ἐὼν Ἀσσύριος, ἐγένετο Ἕλλην, ἀλλ' οὐκ οἱ Περσέος πρόγονοι· τοὺς δὲ Ἀκρισίου γε πατέρας ὁμολο- 5 γέοντας κατ' οἰκηιότητα Περσέι οὐδέν, τούτους δὲ εἶναι, κατὰ περ' Ἕλληνας λέγουσι, Αἰγυπτίους.

- 55 Καὶ ταῦτα μὲν νυν περὶ τούτων εἰρήσθω· ὅ τι δέ, ἔόντες Αἰγύπτιοι, καὶ ὅ τι ἀποδεξάμενοι ἔλαβον τὰς Δωριέων βασιληίας, ἄλλοισι γὰρ περὶ αὐτῶν εἴρηται, ἐάσομεν αὐτά· τὰ δὲ ἄλλοι οὐ κατέλαβον, τούτων μνήμην ποιήσομαι. 5

- 56 Γερέα [τε] δὴ τάδε τοῖσι βασιλεῦσι Σπαρτιη-
Privileges of the ται δεδώκασιν· ἱερωσύνας δύο, Διὸς τε
Spartan kings. Λακεδαίμονος καὶ Διὸς οὐρανίου, καὶ πόλεμόν γε ἐκφέρειν ἐπ' ἣν ἂν βούλωνται χώραν, τούτου δὲ μηδένα εἶναι Σπαρτιητέων διακωλυτήν, 5 εἰ δὲ μή, αὐτόν < τε καὶ γένος τὸ κείνου > ἐν

LIII. 11 Ἀμφιτρύωνος Dobree

12 τοῦ Περσέος PRsv.

LIV. 1 κατὰ Struve; κατὰ τὰ

2 παρὰ om. PRsv.

LIV. 5 κατέλαβοντο L, corr. Cobet; το e sequente τούτων adhaesit.

LVI. 2 τε (Rsv δὲ) del. Krüger

4 γε om. ABC

6 la-

cunam esse vidit Bresler, supplevit Herwerden

τῷ ἄγει ἐνέχεσθαι· στρατευομένων δὲ πρώτους
 ἶναί τοὺς βασιλέας, ὑστάτους δὲ ἀπιέναι· ἑκατὸν
 δὲ ἄνδρας λογάδας ἐπὶ στρατιῆς φυλάσσειν
 10 αὐτούς· προβάτοισι δὲ χρᾶσθαι ἐν τῇσι ἐξο-
 δίησι ὁκόσοισι ἂν ὦν ἐθέλωσι, τῶν δὲ θυομένων
 ἀπάντων τὰ δέρματά τε καὶ τὰ νῶτα λαμβάνειν
 σφέας.

Ταῦτα μὲν τὰ ἐμπολέμια, τὰ δὲ ἄλλα τὰ 57
 εἰρηναῖα κατὰ τάδε σφι δέδοται· ἥν θυσίη τις
 δημοτελὴς ποιῆται, πρώτους ἐπὶ τὸ δεῖπνον ἵζειν
 τοὺς βασιλέας καὶ ἀπὸ τούτων πρῶτον ἄρχεσθαι,
 5 διπλήσια νέμοντας ἑκατέρῳ τὰ πάντα ἢ τοῖσι ἄλ-
 λοισι δαιτυμόσι· καὶ σπονδαρχίας εἶναι τούτων
 καὶ τῶν τυθέντων τὰ δέρματα. νεομηνίας δὲ πάσας
 καὶ ἐβδόμας ἵσταμένου τοῦ μηνὸς δίδοσθαι ἐκ τοῦ
 δημοσίου ἱερόιον τέλεον ἑκατέρῳ ἐς Ἀπόλλωνος
 10 καὶ μέδιμνον ἀλφίτων καὶ οἴνου τετάρτην Λακω-
 νικῆν, καὶ ἐν τοῖσι ἀγῶσι πᾶσι προεδρίας ἐξαι-
 ρέτους· καὶ προξείνους ἀποδεικνύναι τούτοις
 προσκείσθαι τοὺς ἂν ἐθέλωσι τῶν ἀστῶν καὶ
 Πυθίουσιν αἰρεῖσθαι δύο ἑκάτερον· οἱ δὲ Πύθιοί εἰσι
 15 θεοπρόποι ἐς Δελφούς, σιτεόμενοί μετὰ τῶν
 βασιλέων τὰ δημόσια· μὴ ἐλθούσι δὲ τοῖσι βα-
 σιλεῦσι ἐπὶ τὸ δεῖπνον ἀποπέμπεσθαι σφι ἐς τὰ
 οἰκία ἀλφίτων τε δύο χοίνικας ἑκατέρῳ καὶ οἶνον

LVI. 7 στρατευομένους B²P¹Rsv 9 ἄνδρας om. Rsv
 στρατιῇ Rsv 11 ὦν om. PRsv 12 πάντων ABC.

LVII. 1 ἐμπόλεμα Herwerden 2, 3 θυσίην et δημοτελῆ
 ABC 4 πρώτων v, Reiske e conjectura 6 δαιτυμόνεσι AB,
 δαιτυμόνεσι cett., corr. Dindorf 7 τυθέντων προβάτων B²Rsv
 δέ: δὲ ἀνὰ B²PRsv 8 καὶ ἐβδόμας om. Rsv 9 Ἀπόλλωνος
 ABC, Ἀπόλλωνα Rsv 13 προσκείσθαι CPRsv: προκείσθαι

κοτύλην, παρεούσι δὲ διπλήσια πάντα δίδοσθαι· τὸντὸ δὲ τοῦτο καὶ πρὸς ἰδιωτέων κληθέντας ἐπὶ 20 δεῖπνον τιμᾶσθαι· τὰς δὲ μαντηίας τὰς γινομένας τούτους φυλάσσειν, συνειδέναι δὲ καὶ τοὺς Πυθίους· δικάζειν δὲ μούρους τοὺς βασιλέας τοσάδε μούνα· πατριούχου τε παρθένου πέρι, ἐς τὸν ἰκνεῖται ἔχειν, ἣν μὴ περ ὁ πατήρ αὐτὴν ἐγγυήσῃ, 25 καὶ ὁδῶν δημοσιῶν πέρι· καὶ ἣν τις θετὸν παῖδα ποιεῖσθαι ἐθέλῃ, βασιλέων ἐναντίον ποιεῖσθαι· καὶ παρίζειν βουλεύουσι τοῖσι γέρονσι, εἴουσι δυᾶν δέουσι τριήκοντα. ἣν δὲ μὴ ἔλθωσι, τοὺς μάλιστα σφι τῶν γερόντων προσήκοντας ἔχειν τὰ τῶν 30 βασιλέων γέρεα, δύο ψήφους τιθεμένους, τρίτην δὲ τὴν ἑωυτῶν.

58 Ταῦτα μὲν ζῶσι τοῖσι βασιλεῦσι δέδοται ἐκ
Ceremonies at the burial of the kings. τοῦ κοινοῦ τῶν Σπαρτιητέων, ἀποθανούσι δὲ τὰδε· ἵππες περιαγγέλλουσι τὸ γεγονός κατὰ πᾶσαν τὴν Λακωνικὴν, κατὰ δὲ τὴν πόλιν γυναῖκες περιουῶσαι λέβητα κροτέουσι. 5 ἐπεὰν ᾧ τοῦτο γένηται τοιοῦτο, ἀνάγκη ἐξ οἰκίης ἐκάστης ἐλευθέρους δύο καταμιαίνεσθαι, ἄνδρα τε καὶ γυναῖκα· μὴ ποιήσασι δὲ τοῦτο ζημίαι μεγάλαι ἐπικέαται. νόμος δὲ τοῖσι Λακεδαιμονίοισι κατὰ τῶν βασιλέων τοὺς θανάτους ἐστὶ ὡυτὸς καὶ 10 τοῖσι βαρβάροισι τοῖσι ἐν τῇ Ἀσίῃ· τῶν γὰρ ᾧ βαρβάρων οἱ πλείονες τῶντῳ νόμῳ χρέωνται κατὰ τοὺς θανάτους τῶν βασιλέων. ἐπεὰν γὰρ ἀποθάνῃ βασιλεὺς Λακεδαιμονίων, ἐκ πάσης δεῖ

LVII. 24 πατριούχου Roehl: πατρούχου.

LVIII. 2 τῶν: τοῦ AB 5 λέβητας PRsv 11 ᾧ om. PRsv

15 Λακεδαίμονος, χωρὶς Σπαρτιητέων, ἀριθμῶ τῶν
 περιόικων ἀναγκαστοὺς ἐς τὸ κῆδος ἰέναι· τούτων
 ὦν καὶ τῶν εἰλώτων καὶ αὐτῶν Σπαρτιητέων
 ἐπεὰν συλληχθέωσι ἐς τῷτὸ πολλὰι χειλιάδες,
 σύμμμιγα τῇσι γυναιξὶ κόπτονται τε τὰ μέτωπα
 20 προθύμως καὶ οἰμωγῇ διαχρέωνται ἀπλέτῳ, φά-
 μενοι τὸν ὕστατον αἰεὶ ἀπογενόμενον τῶν βασιλέων,
 τοῦτον δὴ γενέσθαι ἄριστον. ὃς δ' ἂν ἐν πολέμῳ
 τῶν βασιλέων ἀποθάνῃ, τούτῳ δὲ εἰδῶλον σκευάσ-
 αντες ἐν κλίνῃ εὖ ἐστρωμένη ἐκφέρουσι. ἐπεὰν δὲ
 25 θάψωσι, ἀγορὴ δέκα ἡμερέων οὐκ ἴσταται σφι
 οὐδ' ἀρχαὶ <οὐδὲ γερον>σίῃ συνίξει, ἀλλὰ πεν-
 θέουσι ταύτας τὰς ἡμέρας.

Συμφέρονται δὲ ἄλλο τόδε τοῖσι Πέρσησι 59
 ἐπεὰν ἀποθανόντος τοῦ βασιλέως ἄλ-
 λος ἐνίστηται βασιλεύς, οὗτος ὁ ἐσιῶν
 ἐλευθεροῖ ὅστις τι Σπαρτιητέων τῷ
 5 βασιλείῃ ἢ τῷ δημοσίῳ ὥφειλε. ἐν δ' αὖ Πέρσησι
 ὁ κατιστάμενος βασιλεὺς τὸν προοφειλόμενον φό-
 ρον μετιεῖ τῇσι πόλισι πάσῃσι.

Συμφέρονται δὲ καὶ τάδε Αἰγυπτίοισι Λακε- 60
 δαιμόνιοι· οἱ κήρυκες αὐτῶν καὶ αὐληταὶ καὶ
 μάγειροι ἐκδέκονται τὰς πατρώϊας
 τέχνας, καὶ αὐλητῆς τε αὐλητέῳ γίνε-
 5 ται καὶ μάγειρος μαγείρου καὶ κήρυξ κήρυκος· οὐ
 κατὰ λαμπροφωνίην ἐπιτιθέμενοι ἄλλοι σφέας

Point in which
 the Spartans a-
 gree with the Per-
 sians,

and with the
 Egyptians.

LVIII. 19 τὰ μέτωπα om. s, Schaefer 23 τούτου Reiske
 26 οὐδ' ἀρχαιρεσίῃ συνίξει I., supplevit Herwerden.

LIX. 1 ἄλλο οὔτοι τόδε Rsv 4 τι om. Ppr. Rsv 6 προσ-
 οφειλόμενον ABC.

LX. 5 οὐδὲ Krüger.

παρακληίουσι, ἀλλὰ κατὰ τὰ πάτρια ἐπιτελέουσι.
ταῦτα μὲν δὴ οὕτω γίνεται.

- 61 Τότε δὲ τὸν Κλεομένεα ἔοντα ἐν τῇ Αἰγίνῃ καὶ
κοινὰ τῇ Ἑλλάδι ἀγαθὰ προεργαζόμενον ὁ Δημά-
ρητος διέβαλε, οὐκ Αἰγινητέων οὕτω κηδόμενος
ὥς φθόνῳ <τε> καὶ ἄγῃ χρεώμενος.
Κλεομένης δὲ νοστήσας ἀπ' Αἰγίνης 5
ἐβούλευε τὸν Δημάρητον παῦσαι τῆς
βασιληίας, διὰ πρῆγμα τοιόνδε ἐπί-
βασιν ἐς αὐτὸν ποιούμενος· Ἀρίστωνι βασιλεύ-
οντι ἐν Σπάρτῃ καὶ γήμαντι γυναῖκας δύο παῖδες
οὐκ ἐγίνοντο. καὶ οὐ γὰρ συνεγινώσκετο αὐτὸς 10
τούτων εἶναι αἴτιος, γαμεῖ τρίτην γυναῖκα. ὧδε
δὲ γαμεῖ. ἦν οἱ φίλος τῶν Σπαρτιητέων ἀνὴρ, τῷ
προσέκειτο τῶν ἀστῶν μάλιστα ὁ Ἀρίστων. τού-
τῳ τῷ ἀνδρὶ ἐτύγχανε ἐοῦσα γυνή
καλλίστη μακρῷ τῶν ἐν Σπάρτῃ γυ- 15
ναικῶν, καὶ ταῦτα μέντοι καλλίστη ἐξ
αἰσχίστης γενομένη. ἐοῦσαν γάρ μιν
τὸ εἶδος φλαύρην ἢ τροφὸς αὐτῆς, οἷα ἀνθρώπων
τε ὀλβίων θυγατέρα καὶ δυσειδέα ἐοῦσαν, πρὸς δὲ
καὶ ὀρέουσα τοὺς γονέας συμφορὴν τὸ εἶδος αὐτῆς 20
ποιομένους, ταῦτα ἕκαστα μαθούσα ἐπιφράζεται
τοιάδε· ἐφόρει αὐτὴν ἀνὰ πᾶσαν ἡμέρην ἐς τὸ τῆς
Ἑλένης ἱερόν· τὸ δ' ἐστὶ ἐν τῇ Θεράπνῃ καλεο-
μένη, ὑπερθε τοῦ Φοιβηίου ἱεροῦ· ὅπως δὲ ἐνείκει
ἡ τροφός, πρὸς τε τῷ γαλαμα ἴστα καὶ ἐλίσσετο 25

Cleomenes plots
the deposition of
Demareteus, using
as a handle a-
gainst him the
following story.

Agetus, a friend
of King Ariston,
had a wife who
from being most
ugly had become
most beautiful.

LXI. 1 δὲ: δὴ Rsv 2 προεργαζόμενον L, corr. Eltz
4 τε add. Stein 9 ἐν σπάρτῃ R, τότε ἐν σπάρτῃ sv, ἐς σπάρ-
την rell., secl. Herwerden 11 τὴν τρίτην A 19 [καὶ
δυσειδέα] ἐλεούσα? Herwerden

τὴν θεὸν ἀπαλλάξαι τῆς δυσμορφίης τὸ παιδίον.
καὶ δὴ ποτε ἀπιούσῃ ἐκ τοῦ ἱεροῦ τῇ τροφῷ γυναῖκα
λέγεται ἐπιφανῆναι, ἐπιφανείσαν δὲ ἐπειρέσθαι
μιν ὅ τι φέρει ἐν τῇ ἀγκάλῃ, καὶ τὴν φράσαι ὡς
30 παιδίον [φορεῖ]. τὴν δὲ κελεῦσαί οἱ δέξαι, τὴν δὲ
οὐ φάναι· ἀπειρῆσθαι γάρ οἱ ἐκ τῶν γειναμένων
μηδενὶ ἐπιδεικνύναι· τὴν δὲ πάντως ἐωυτῇ κελεύειν
ἐπιδέξαι. ὀρέουσιν δὲ τὴν γυναῖκα περὶ πολλοῦ
ποιομένην ἰδέσθαι, οὕτω δὲ τὴν τροφὸν δέξαι τὸ
35 παιδίον· τὴν δὲ καταψῶσαν τοῦ παιδίου τὴν κε-
φαλὴν εἶπαι ὡς καλλιστείσει πασέων τῶν ἐν
Σπάρτῃ γυναικῶν. ἀπὸ μὲν δὲ ταύτης τῆς ἡμέρης
μεταπεσεῖν τὸ εἶδος. γαμεῖ δὲ δὴ μιν ἐς γάμου
ῥῆν ἀπικομένην Ἀγητος ὁ Ἀλκείδεω, οὗτος δὲ ὁ
40 τοῦ Ἀρίστωνος φίλος.

Τὸν δὲ Ἀρίστωνα ἔκνιζε ἄρα τῆς γυναικὸς 62
ταύτης ἔρως· μηχανᾶται δὲ τοιάδε·
αὐτὸς τε τῷ ἐταίρῳ, τοῦ ἦν ἡ γυνή
αὕτη, ὑποδέκεται δωτίνην δώσειν τῶν
5 ἐωυτοῦ πάντων ἔν, τὸ ἂν αὐτὸς ἐκεῖνος ἔλῃται,
καὶ τὸν ἐταῖρον ἐωυτῷ ἐκέλευε ἀσαύτως τὴν ὁμοίην
διδόναι. ὁ δὲ οὐδὲν φοβηθεὶς ἀμφὶ τῇ γυναικί,
ὀρέων ἐοῦσαν καὶ Ἀρίστωνι γυναῖκα, καταινεῖ
ταῦτα· ἐπὶ τούτοις δὲ ὅρκους ἐπήλασαν. μετὰ
10 δὲ αὐτὸς τε ὁ Ἀρίστων ἔδωκε τοῦτο, ὅ τι δὴ ἦν, τὸ
εἴλετο τῶν κειμηλίων τῶν Ἀρίστωνος ὁ Ἀγητος,
καὶ αὐτὸς τὴν ὁμοίην ζητέων φέρεσθαι παρ' ἐκείνου,

ΙΧΙ. 30 φέρει ABC, del. Cobet
om. PRsv.

ΙΧΙΙ. 2 ὁ ante ἔρως PRsv
9 ἐπήλασε Rsv

33 ὁρῶσα ABC 38 δὴ

8 ἐοῦσαν post γυναῖκα ABC

Ariston falls in
love with her and
obtains her by
guile.

ἐνθαῦτα δὴ τοῦ ἐταίρου τὴν γυναῖκα ἐπειράτο ἀπάγεσθαι. ὁ δὲ πλὴν τούτου μοῦνου τὰ ἄλλα ἔφη καταινέσαι· ἀναγκαζόμενος μέντοι τῷ τε ὄρκῳ 15 καὶ τῆς ἀπάτης τῇ παραγωγῇ ἀπιεῖ ἀπάγεσθαι.

- 63 Οὕτω μὲν δὴ τὴν τρίτην ἐσηγάγετο γυναῖκα ὁ Ἀρίστων, τὴν δευτέρην ἀποπεμφάμενος. ἐν δὲ οἱ χρόνῳ ἐλάσσοι καὶ οὐ πληρώσασα τοὺς δέκα μῆνας ἡ γυνὴ αὕτη τίκτει τοῦτον δὴ τὸν Δημάρη-
Birth of Demare-
retus. *τον. καὶ τίς οἱ τῶν οἰκετέων ἐν θώκῳ 5*
*κατημένῳ μετὰ τῶν ἐφόρων ἐξαγγέλ-
 λει ὥς οἱ παῖς γέγονε. ὁ δὲ ἐπιστάμενός τε τὸν*
χρόνον τῷ ἡγάγετο τὴν γυναῖκα καὶ ἐπὶ δακτύλων
συμβαλόμενος τοὺς μῆνας εἶπε ἀπομόσας· Οὐκ
ἂν ἐμὸς εἴη. τοῦτο ἤκουσαν μὲν οἱ ἔφοροι, πρῆγμα 10
μέντοι οὐδὲν ἐποιήσαντο τὸ παραντίκα· ὁ δὲ παῖς
ἠΐξετο, καὶ τῷ Ἀρίστωνι τὸ εἰρημένον μετέμελε·
παῖδα γὰρ τὸν Δημάρητον ἐς τὰ μάλιστά οἱ ἐνό-
μισε εἶναι. Δημάρητον δὲ αὐτῷ ὄνομα ἔθετο διὰ
τόδε· πρότερον τούτων πανδημεὶ Σπαρτιῆται 15
Ἀρίστωνι, ὥς ἀνδρὶ εὐδοκιμέοντι διὰ πάντων δὴ
τῶν βασιλέων τῶν ἐν Σπάρτῃ γενομένων, ἀρὴν
ἐποιήσαντο παῖδα γενέσθαι· διὰ τοῦτο μὲν οἱ τοῦ-
νομα [Δημάρητος] ἐτέθη.

- 64 Χρόνου δὲ προϊόντος Ἀρίστων μὲν ἀπέθανε, Δημάρητος δὲ ἔσχε τὴν βασιληίην.
On the death of
Ariston Demare-
tus succeeds to
the throne. *ἔδει δέ, ὥς οἶκε, ἀνάπυστα γερόμενα*
ταῦτα καταπαῦσαι Δημάρητον τῆς

LXII. 16 ἐπλεῖ seu ἐπιεῖ Herwerden.

LXIII. 4 δὴ om. P¹Rsv 8 τῷ: ἐξότου ABC 9 συμβαλόμε-
 ρος AB: συμβαλλόμενος 11 τὸ om. BRsv δέ: τε Rsv, δέ τε
 Kallenberg 14 αὐτῷ post ἔθετο ABC 19 del. Herwerden.

5 βασιλείης, διὰ τὰ *Κλεομένει διεβλήθη μεγάλως
 πρότερόν τε ὁ Δημάρητος ἀπαγαγὼν τὴν στρατιὴν
 ἐξ Ἑλευσίνος καὶ δὴ καὶ τότε ἐπ' Αἰγινητέων
 τοὺς μηδίσαντας διαβάντος Κλεομένεος.

Ὅρμηθεὶς ὦν ἀποτίνυσθαι ὁ Κλεομένης συντί- 65
 θεται Λεοτυχίδῃ τῷ Μενάρεος τοῦ
 "Αἰγιος, ἐόντι οἰκίῃς τῆς αὐτῆς Δημα- Cleomenes agrees with Leotychides to have him made king in place of Demaretus.
 ρήτῳ, ἐπ' ᾧτε, ἣν αὐτὸν καταστήσῃ
 5 βασιλέα ἀντὶ Δημαρήτου, ἔψεται οἱ
 ἐπ' Αἰγινήτας. ὁ δὲ Λεοτυχίδης ἦν ἐχθρὸς τῷ
 Δημαρήτῳ μάλιστα γεγονὼς διὰ πρῆγμα τοιόνδε·
 ἄρμοσαμένου Λεοτυχίδεω Πέρκαλον τὴν Χίλωνος
 τοῦ Δημαρμένου θυγατέρα ὁ Δημάρητος ἐπιβου-
 10 λεύσας ἀποστερεῖ Λεοτυχίδεα τοῦ γάμου, φθὰς
 αὐτὸς τὴν Πέρκαλον ἄρπάσας καὶ σχὼν γυναῖκα.
 κατὰ τοῦτο μὲν τῷ Λεοτυχίδῃ ἡ ἔχθρη ἡ ἐς τὸν
 Δημάρητον ἐγγόνει, τότε δὲ ἐκ τῆς Κλεομένεος
 προθυμίας ὁ Λεοτυχίδης κατόμνυται Δημαρήτῳ,
 15 φὰς αὐτὸν οὐκ ἰκνεομένως βασιλεύειν
 Σπαρτιητέων, οὐκ ἐόντα παῖδα Ἀρί- Leotychides assails Demaretus as not being the son of Ariston.
 στωνος. μετὰ δὲ τὴν κατωμοσίην
 ἐδίωκε ἀνασφύζων ἐκεῖνο τὸ ἔπος, τὸ εἶπε Ἀρίστων
 τότε ὅτε οἱ ἐξήγγειλε ὁ οἰκέτης παῖδα γεγόνεναί,
 20 ὁ δὲ συμβαλλόμενος τοὺς μῆνας ἀπώμοσε, φὰς οὐκ
 ἔωντοῦ μιν εἶναι. τούτου δὴ ἐπιβατεύων τοῦ

LXIV. 5 διὰ τὸ Rsv, δι' à Bekker et Struve, lacunam indicavit Stein quam explevit διὰ τοιήνδε αἰτίην, τάδε· Κλεομένει? Herwerden.

LXV. 3 τῆς αὐτῆς οἰκίης ABC 7 μάλιστα post ἐχθρὸς
 ABC τοιόνδε πρῆγμα ABC 10 φθὰς Cobet: φθάσας I
 12 ἡ ἐς: ἐς ABC 14 δημαρήτου PRs 20 συμβαλλόμενος
 Rsv 21 μιν om. ABC

ρήματος ὁ Λεοτυχίδης ἀπέβαινε τὸν Δημάρητον οὔτε ἐξ Ἀρίστωνος γεγονότα οὔτε ἰκνεομένως βασιλεύοντα Σπάρτης, τοὺς ἐφόρους μάρτυρας παρεχόμενος κείνους οἱ τότε ἐτύγχανον πάρεδροί 25 τε ἔοντες καὶ ἀκούσαντες ταῦτα Ἀρίστωνος.

66 Τέλος δὲ ἔοντων περὶ αὐτῶν νεικέων ἔδοξε

The Spartans consult the Delphic oracle.

Σπαρτιήτησι ἐπειρέσθαι τὸ χρηστήριον τὸ ἐν Δελφοῖσι εἰ Ἀρίστωνος εἴη παῖς ὁ Δημάρητος. ἀνοίστου δὲ γενομένου ἐκ προνοίης τῆς Κλεομένους ἐς τὴν Πυθίην, ἐν- 5 θαῦτα προσποιεῖται Κλεομένης Κόβωνα τὸν Ἀριστοφάντου, ἄνδρα ἐν Δελφοῖσι δυναστεύοντα μέγιστον, ὁ δὲ Κόβων Περίαλλον τὴν πρόμαντιν ἀναπείθει τὰ Κλεομένης ἐβούλετο λέγεσθαι λέγειν. οὔτω δὴ ἡ Πυθίη ἐπειρωτεόντων 10 τῶν θεοπρόπων ἔκρινε μὴ Ἀρίστωνος εἶναι Δημάρητον παῖδα. ὑστέρω μὲντοι χρόνῳ ἀνάπυστα ἐγένετο ταῦτα, καὶ Κόβων τε ἔφυγε ἐκ Δελφῶν καὶ Περίαλλος ἡ πρόμαντις ἐπαύσθη τῆς τιμῆς. 15

67 Κατὰ μὲν δὴ Δημαρήτου τὴν κατάπαυσιν

In consequence of an insult Demarethus goes to Persia.

τῆς βασιληίης οὔτω ἐγένετο, ἔφυγε δὲ Δημάρητος ἐκ Σπάρτης ἐς Μήδους ἐκ τοιοῦδε ὀνείδεος· μετὰ τῆς βασιληίης τὴν κατάπαυσιν ὁ Δημάρητος ἦρχε αἰρεθεὶς 5 ἀρχήν. ἦσαν μὲν δὴ γυμνοπαιδία, θεωμένου δὲ

LXV. 25 ἔτυχον Rsv.

LXVI. 4 ἀνοίστου B²: ἀνωίστου 8 περίαλλον Rsv, probante Lobeck: περίαλλαν 9 [λέγεσθαι]? Stahl 14 περίαλλος s: περίαλλα.

LXVII. 1 τὴν δημαρήτου PRsv 2 ἔφευγε PRsv 6 θεωμένου: ἡγεομένου Valckenaer

τοῦ Δημαρήτου ὁ Λεοτυχίδης, γεγονὼς ἤδη [αὐτὸς]
 βασιλεὺς ἀντ' ἐκείνου, πέμψας τὸν θεράποντα ἐπὶ
 γέλωτί τε καὶ λάσθῃ εἰρώτα τὸν Δημάρητον
 10 ὁκοῖόν τι εἶη τὸ ἄρχειν μετὰ τὸ βασιλεύειν. ὁ
 δὲ ἀλγήσας τῷ ἐπειρωτήματι εἶπε φὰς αὐτὸς μὲν
 ἀμφοτέρων ἤδη πεπειρήσθαι, κεῖνον δὲ οὐ, τὴν
 μέντοι ἐπειρώτησιν ταύτην ἄρξειν Λακεδαιμο-
 νίοισι ἢ μυρίας κακότητος ἢ μυρίας εὐδαιμονίης.
 15 ταῦτα δὲ εἶπας καὶ κατακαλυψάμενος ἦε ἐκ τοῦ
 θεήτρου ἐς τὰ ἐσωτοῦ οἰκία, αὐτίκα δὲ παρα-
 σκευασάμενος ἔθυε τῷ Διὶ βούν, θύσας δὲ τὴν
 μητέρα ἐκάλεσε.

Ἀπικομένη δὲ τῇ μητρὶ ἐσθεὶς ἐς τὰς χεῖράς 68
 οἱ τῶν σπλάγχχνων κατικέτευε, λέγων ^{Before leaving}
 τοιάδε· ὦ μήτερ, θεῶν σε τῶν τε ^{he solemnly}
 ἄλλων καταπτόμενος ἱκετεύω καὶ τοῦ ^{charges his mother to reveal his}
 5 ἐρκείου Διὸς τοῦδε φράσαι μοι τὴν ἀληθείην, τίς
 μεὸ ἐστι πατὴρ ὀρθῶ λόγῳ. Λεοτυχίδης μὲν γὰρ
 ἔφη ἐν τοῖσι νείκεσι λέγων κνέουσάν σε ἐκ τοῦ
 προτέρου ἀνδρὸς οὕτω ἐλθεῖν παρ' Ἀρίστωνα, οἱ
 δὲ καὶ τὸν ματαιότερον λόγον λέγοντες φασὶ σε
 10 ἐλθεῖν παρὰ τῶν οἰκετέων τὸν ὀνοφορβόν, καὶ ἐμὲ
 ἐκείνου εἶναι παῖδα. ἐγὼ σε ὦν μετέρχομαι τῶν
 θεῶν εἶπαι τῷληθές· οὔτε γάρ, εἴ περ πεποίηκας
 τι τῶν λεγομένων, μούνη δὴ πεποίηκας, μετὰ
 πολλέων δέ· ὃ τε λόγος πολλὸς ἐν Σπάρτῃ ὥς
 15 Ἀρίστωνι σπέρμα παιδοποιὸν οὐκ ἐνὴν· τεκεῖν
 γὰρ ἂν οἱ καὶ τὰς προτέρας γυναῖκας.

LXVII. 7 αὐτὸς om. CPpr., cett. aut post habent aut ante βασιλεὺς.

LXVIII. 2 τοιάδε λέγων ABC

11 εἶναι ἐκείνου PRsv.

69 Ὁ μὲν δὲ τοιαῦτα ἔλεγε, ἡ δὲ ἀμείβετο τοι-
 σίδε· ὦ παῖ, ἐπείτε με λιτῇσι μετέρχεαι εἶπαι
 τὴν ἀληθείην, πᾶν ἐς σὲ κατειρήσεται τῶληθές.
 ὥς με ἡγάγετο Ἀρίστων ἐς ἐωυτοῦ, νυκτὶ τρίτῃ
 ἀπὸ τῆς πρώτης ἦλθέ μοι φάσμα εἰδόμενον 5
 Ἀρίστωνι, συνευνηθὲν δὲ τοὺς στεφάνους τοὺς
 εἶχε ἐμοὶ περιετίθει. καὶ τὸ μὲν οἰχώκει, ἦκε δὲ
 μετὰ ταῦτα Ἀρίστων. ὥς δέ με εἶδε ἔχουσιν
 στεφάνους, εἰρώτα τίς εἶη ὃ μοι δούς· ἐγὼ δὲ
 ἐφάμην ἐκείνον· ὁ δὲ οὐκ ὑπεδέκετο· ἐγὼ δὲ 10
 κατωμνύμην, φαμένη αὐτὸν οὐ καλῶς ποιεῖν
 ἀπαρνεόμενον· ὀλίγῳ γάρ τι πρότερον ἔλθόντα
 καὶ συνευνηθέντα δοῦναί μοι τοὺς στεφάνους.
 ὁρέων δέ με κατομνυμένην ὁ Ἀρίστων ἔμαθε ὥς
 θεῖον εἶη τὸ πρῆγμα. καὶ τοῦτο μὲν οἱ στέφανοι 15
 ἐφάνησαν ἐόντες ἐκ τοῦ ἡρώϊου τοῦ παρὰ τῇσι
 θύρῃσι τῇσι αὐλείῃσι ἰδρυμένου, τὸ καλέουσι
 Ἀστροβάκου, τοῦτο δὲ οἱ μάντιες τὸν αὐτὸν
 τοῦτον ἥρωα ἀναίρεον εἶναι. οὕτω, ὦ παῖ, ἔχεις
 πᾶν ὅσον τι καὶ βούλει πυθέσθαι. ἡ γὰρ ἐκ 20
 τοῦ ἥρωος τούτου γέγονας, καί τοι πατήρ ἐστι
 Ἀστροβάκος ὁ ἥρως ἡ Ἀρίστων· ἐν γάρ σε τῇ
 νυκτὶ ταύτῃ ἀναιρέομαι. τῇ δέ σεο μάλιστα
 κατάπτονται οἱ ἐχθροί, λέγοντες ὥς αὐτὸς ὁ
 Ἀρίστων, ὅτε αὐτῷ σὺ ἡγγέλθης γεγενημένος, 25
 πολλῶν ἀκουόντων οὐ φήσειέ σε ἐωυτοῦ εἶναι
 (τὸν χρόνον γάρ, [τοὺς δέκα μῆνας], οὐδέκω ἐξή-

LXIX. 9 μοι ὁ δούς ABC 11 ποιεῖν καλῶς ABC 18,
 22 ἀστροβάκου (ος) ABC. Herwerden cf. Pausan. iii. 16, 6
 23 τῇ, τὰ Abicht 25 σὺ om. PRsv γενόμενος PRsv
 27 secl. Gomperz

κειν) αἰδρεῖη τῶν τοιούτων κείνος τοῦτο ἀπέρριψε
 τὸ ἔπος. τίκτουσι γὰρ γυναῖκες καὶ ἐννεάμηνα
 30 καὶ ἐπτάμηνα, καὶ οὐ πᾶσαι δέκα μῆνας ἐκτελέ-
 σασαι· ἐγὼ δὲ σέ, ὦ παῖ, ἐπτάμηνον ἔτεκον. ἔγνω
 δὲ καὶ αὐτὸς Ἀρίστων οὐ μετὰ πολλὸν χρόνον
 ὡς ἀνοίη τὸ ἔπος ἐκβάλοι τοῦτο. λόγους δὲ ἄλ-
 λους περὶ γενέσιος τῆς σεωντοῦ μὴ δέκεο· τὰ γὰρ
 35 ἀληθέστατα πάντα ἀκήκοας. ἐκ δὲ ὀνοφορβῶν
 αὐτῷ τε Λεοτυχίδῃ καὶ τοῖσι ταῦτα λέγουσι
 τίκτοιεν αἱ γυναῖκες παῖδας.

Ἡ μὲν δὴ ταῦτα ἔλεγε, ὁ δὲ πυθόμενός τε τὰ 70
 ἐβούλετο καὶ ἐπόδια λαβὼν ἐπορεύετο
 ἐς Ἡλιν, τῷ λόγῳ φὰς ὡς ἐς Δελφοὺς
 χρησόμενος τῷ χρηστηρίῳ πορεύεται.
 5 Λακεδαιμόνιοι δὲ ὑποτοπηθέντες Δη-
 μάρητον δρησμῷ ἐπιχειρεῖν ἐδίωκον. καὶ κως
 ἔφθη ἐς Ζάκυνθον διαβὰς ὁ Δημάρητος ἐκ τῆς
 Ἡλιδος. ἐπιδιαβάντες δὲ οἱ Λακεδαιμόνιοι αὐτοῦ
 τε ἄπτοντο καὶ τοὺς θεράποντας αὐτοῦ ἀπαιροῦνται.
 10 μετὰ δέ, οὐ γὰρ ἐξεδίδosan αὐτὸν οἱ Ζακύνθιοι,
 ἐνθεῦτεν διαβαίνει ἐς τὴν Ἀσίην παρὰ βασιλέα
 Δαρεῖον. ὁ δὲ ὑπεδέξατό τε αὐτὸν μεγαλωστὶ καὶ
 γῆν τε καὶ πόλιν ἔδωκε. οὕτω ἀπίκετο ἐς τὴν
 Ἀσίην Δημάρητος καὶ τοιαύτῃ χρησάμενος τύχη,
 15 ἄλλα τε Λακεδαιμονίοισι συχνὰ ἔργοισί τε καὶ
 γνώμησι ἀπολαμπρυνθεῖς, ἐν δὲ δὴ καὶ Ὀλυμπιάδα
 σφι ἀνελόμενος τεθρίπῳ προσέβαλε, μῦνος

Demaretus
 leaves Sparta. He
 is pursued by the
 Lacedæmonians
 but escapes to
 Asia.

LIX. 33 ἀγνοίη Valckenaer

35 πάντα om. ABC

37 παῖδας del. Naber et Cobet.

LXX. 8 ἐπιβάντες ABC

9 αὐτὸν PRsv forsan recte

17 προσέλαβε Ppr.Rsv.

τοῦτο πάντων δὴ τῶν γενομένων βασιλέων ἐν Σπάρτῃ ποιήσας.

- 71 Λεοτυχίδης δὲ ὁ Μενάρεος Δημαρήτου κατα-
 παυσθέντος διεδέξατο τὴν βασιληίην, καὶ οἱ
 Of Leotychides, γίνεται παῖς Ζευξίδημος, τὸν δὴ Κυ-
 νίσκον μετεξέτεροι Σπαρτιητέων ἐκάλεον. οὗτος
 ὁ Ζευξίδημος οὐκ ἐβασίλευσε Σπάρτης· πρὸ Λεο- 5
 τυχίδεω γὰρ τελευτᾷ, λιπὼν παῖδα Ἀρχίδημον.
 Λεοτυχίδης δὲ στερηθεὶς Ζευξιδήμου γαμεῖ δευτέ-
 ρην γυναῖκα Εὐρυδάμην, ἐοῦσαν Μενίου μὲν ἀδελ-
 φήν, Διακτορίδεω δὲ θυγατέρα, ἐκ τῆς οἱ ἔρσεν μὲν
 γίνεται οὐδέν, θυγάτηρ δὲ Λαμπιτώ, τὴν Ἀρχίδη- 10
 μος ὁ Ζευξιδήμου γαμεῖ δόντος αὐτῷ Λεοτυχίδεω.

- 72 Οὐ μὲν οὐδὲ Λεοτυχίδης κατεγήρα ἐν Σπάρτῃ,
 ἀλλὰ τίσιν τοιήνδε τινὰ Δημαρήτῳ ἐξέτεισε· ἐσ-
 and the penalty τρατήγησε Λακεδαιμονίοισι ἐς Θεσσα-
 that he paid to λήν, παρεὸν δέ οἱ πάντα ὑποχείρια
 Demaretus. ποιήσασθαι ἐδωροδόκησε ἀργύριον πολλόν. ἐπ' 5
 αὐτοφώρῳ δὲ ἀλοὺς αὐτοῦ ἐν τῷ στρατοπέδῳ ἐπι-
 κατήμενος χειρίδι πλέη ἀργυρίου, ἔφυγε ἐκ Σπάρτης
 ὑπὸ δικαστήριον ὑπαχθεὶς, καὶ τὰ οἰκία οἱ κατε-
 σκάφη· ἔφυγε δὲ ἐς Τεγέην καὶ ἐτελεύτησε [ἐν]
 ταύτῃ. 10

- 73 Ταῦτα μὲν δὴ ἐγένετο χρόνῳ ἵστερον· τότε δὲ
 ὡς τῷ Κλεομένει ὠδώθη τὸ ἐς τὸν
 Cleomenes goes ὡς τῷ Κλεομένει ὠδώθη τὸ ἐς τὸν
 with Leotychides against Egina Δημάρητον πρῆγμα, αὐτίκα παρα-

LXXI. 8 τὴν ἐοῦσαν ABC μὲν om. ABC.

LXXII. 4 ὑποχείρια πάντα PRsv 7 χειρίδι πλέη Wessel-
 ing: χειρὶ διπλῇ 9 secl. Krüger.

LXXIII. 2 ὠδώθη ABRv: εὐδώθη PC, ὠρθώθη s

λαβὼν Λεοτυχίδεα ἦε ἐπὶ τοὺς Λίγι- and arrests and
 5 νήτας, δεινὸν τινὰ σφι ἔγκοτον διὰ carries off some
 τὸν προπηλακισμόν ἔχων. οὕτω δὴ οὔτε οἱ
 Λίγινῆται, ἀμφοτέρων τῶν βασιλέων ἡκόντων ἐπ'
 αὐτούς, ἐδικαίουν ἔτι ἀντιβαίνειν, ἐκείνοι τε ἐπι-
 λεξάμενοι ἄνδρας δέκα Αἰγινητέων τοὺς πλείστου
 10 ἀξιούς καὶ πλούτους καὶ γένει ἡγον, καὶ ἄλλους καὶ
 δὴ καὶ Κριὸν τε τὸν Πολυκρίτου καὶ Κάσαμβον
 τὸν Ἀριστοκράτεος, οἳ περ εἶχον μέγιστον κράτος
 ἀγαγόντες δέ σφεας ἐς γῆν τὴν Ἀττικὴν παρα-
 θήκην παρατίθενται ἐς τοὺς ἐχθίστους Αἰγινιήτησι
 15 Ἀθηναίους.

Μετὰ δὲ ταῦτα Κλεομένεα ἐπαίστου γενόμενον 74
 κακοτεχνήσαντα ἐς Δημάρητον δεῖμα
 ἔλαβε Σπαρτιητέων καὶ ὑπέξέσχε ἐς
 Θεσσαλίην. ἐνθεῦτεν δὲ ἀπικόμενος
 5 ἐς τὴν Ἀρκαδίην νεώτερα ἔπρησσε
 πρήγματα, συνιστὰς τοὺς Ἀρκάδας
 ἐπὶ τῇ Σπάρτῃ, ἄλλους τε ὄρκους προσάγων σφι
 ἧ μὲν ἔψεσθαί σφεας αὐτῷ τῇ αὖ ἐξηγηῆται, καὶ
 δὴ καὶ ἐς Νώνακριν πόλιν πρόθυμος ἦν τῶν
 10 Ἀρκάδων τοὺς προεστεῶτας ἀγινέων ἐξορκοῦν τὸ
 Στυγὸς ὕδωρ. ἐν δὲ ταύτῃ τῇ πόλει λέγεται εἶναι
 ὑπὸ τῶν Ἀρκάδων τὸ Στυγὸς ὕδωρ, καὶ δὴ καὶ
 ἔστι τοιούδε τι ὕδωρ ὀλίγον φαινόμενον ἐκ πέτρης
 στάζει ἐς ἄγκος, τὸ δὲ ἄγκος αἵμασιῆς τις περιθεῖ
 15 κύκλος. ἡ δὲ Νώνακρις, ἐν τῇ ἡ πηγὴ αὕτη

Cleomenes' trick-
 ery is detected,
 and he withdraws
 to Thessaly. He
 goes to Arcadia
 and tries to unite
 the Arcadians a-
 gainst Sparta.

LXXIII. 14 κατατίθενται Rsv.

LXXIV. 10 ἐξορκοῦν A²: ἐξόρκου AB, ἐξορκῶν Rsv.

12 ὑπὸ

τῶν: ὑπ' B²Peorr.R.

τυγχάνει εἰούσα, πόλις ἐστὶ τῆς Ἀρκαδίας πρὸς
Φερεῶ.

- 75 Μαθόντες δὲ Λακεδαιμόνιοι Κλεομένεια ταῦτα
 πρήσσοντα κατήγον αὐτὸν δείσαντες
 ἐπὶ τοῖσι αὐτοῖσι [ἐς Σπάρτην] τοῖσι
 καὶ πρότερον ἦρχε. κατελθόντα δὲ
 [αὐτὸν] αὐτίκα ὑπέλαβε μανίη νοῦσος, ἐόντα καὶ 5
 πρότερον ὑπομαργότερον· ὅπως γὰρ τεῶ ἐντύχοι
 Σπαρτιητέων, ἐνέχραυε ἐς τὸ πρόσωπον τὸ σκῆπ-
 τρον. ποιέοντα δὲ αὐτὸν ταῦτα καὶ παραφρονή-
 σαντα ἔδησαν οἱ προσήκοντες ἐν ξύλῳ· ὁ δὲ δεθεὶς
 τὸν φύλακον μουνωθέντα ἰδὼν τῶν ἄλλων αἰτεῖ 10
 μάχαιραν· οὐ βουλομένου δὲ τὰ πρῶτα [τοῦ
 φυλάκου] διδόναι ἠπείλει τὰ μιν αὖτις ποιήσει,
 ἐς ὃ δείσας τὰς ἀπειλὰς ὁ φύλακος (ἦν γὰρ τῶν
 τις εἰλώτων) διδοῖ οἱ μάχαιραν. Κλεομένης δὲ
 παραλαβὼν τὸν σίδηρον ἄρχετο ἐκ τῶν κνημέων 15
 ἑωυτὸν λωβώμενος· ἐπιτάμνων γὰρ κατὰ μῆκος
 τὰς σάρκας προέβαινε ἐκ τῶν κνημέων ἐς τοὺς
 μηρούς, ἐκ δὲ τῶν μηρῶν ἔς τε τὰ ἰσχία καὶ τὰς
 λαπάρας, ἐς ὃ ἐς τὴν γαστέρα ἀπίκητο καὶ ταύτην
 καταχορδεύων ἀπέθανε τρόπῳ τοιούτῳ, ὥς μὲν 20
 οἱ πολλοὶ λέγουσι Ἑλλήνων, ὅτι τὴν Πυθίην
 ἀνέγνωσε τὰ περὶ Δημάρητον [γενόμενα] λέγειν,
 ὥς δὲ Ἀθηναῖοι λέγουσι, διότι ἐς Ἑλευσῖνα ἐσβα-

LXXV. 1 Κλεομ. Λακ. ABC 3 ἐς Σπάρτην del. Cobet
 5 μανίης B²PRs, unde Cobet μανιάς 10 αἴτεε PR 11 τοῦ
 φυλάκου τὰ πρῶτα ABC, secl. Kallenberg 12 αὖτις CP: αὖθις
 (Luibels B²) ποιήσει Schweighäuser: ποιήσκειν 14 οἱ om.
 ABC 18 ἐς τὰ PRsv 21 διότι Rsv 22 δημαρήτου
 ABC γενόμενα post λέγειν ABC, del. Gomperz 23 μόνου
 λέγουσι praeter ABCd

λὼν ἔκειρε τὸ τέμενος τῶν θεῶν, ὡς δὲ Ἀργεῖοι,
 25 ὅτι ἐξ ἱεροῦ αὐτῶν τοῦ Ἄργου Ἀργείων τοὺς
 καταφυγόντας ἐκ τῆς μάχης καταγινέων κατέκοπτε
 καὶ αὐτὸ τὸ ἄλσος ἐν ἀλογίῃ ἔχων ἐνέπρησε.

Κλεομένει γὰρ μαντευομένῳ ἐν Δελφοῖσι 76
 ἐχρήσθη Ἄργος αἰρήσειν. ἐπεῖτε δὲ (Cleomenes' ex-
 pedition against
 Argos (circ. 494).
 Σπαρτιήτας ἄγων ἀπῖκετο ἐπὶ ποτα-
 μὸν Ἐρασῖνον, ὃς λέγεται ρεῖν ἐκ τῆς Στυμφηλίδος
 5 λίμνης (τὴν γὰρ διὰ λίμνην ταύτην ἐς χάσμα
 ἀχανὲς ἐκδιδοῦσαν ἀναφαίνεσθαι ἐν Ἀργεῖ, τὸ
 ἐνθεῦτεν δὲ τὸ ὕδωρ ἤδη τοῦτο ὑπ' Ἀργείων
 Ἐρασῖνον καλεῖσθαι), ἀπικόμενος ὦν ὁ Κλεομένης
 ἐπὶ τὸν ποταμὸν τοῦτον ἐσφαγιάζετο
 10 αὐτῷ. καὶ οὐ γὰρ ἐκαλλιέρι οὐδαμῶς
 διαβαίνειν μιν, ἄγασθαι μὲν ἔφη τοῦ
 Ἐρασῖνου οὐ προδιδόντος τοὺς πολή-
 τας, Ἀργεῖους μέντοι οὐδ' ὥς χαιρήσειν. μετὰ δὲ
 [ταῦτα] ἐξαναχωρήσας τὴν στρατιὴν κατήγαγε ἐς
 15 Θυρέην, σφαγιασάμενος δὲ τῇ θαλάσῃ ταῦρον
 πλοίοισι σφέας ἤγαγε ἔς τε τὴν Τίρυνθιν χώραν
 καὶ Ναυπλίν.

Ἀργεῖοι δὲ ἐβοήθεον πυνθανόμενοι ταῦτα ἐπὶ 77
 θάλασσαν. ὡς δὲ ἀγχοῦ μὲν ἐγίνοντο τῆς Τίρυνθος,
 χώρῳ δὲ ἐν τούτῳ τῷ κεῖται Σήπεια The Argives and
 the Spartans en-
 camp over a-
 gainst one an-
 other at Sepeia.
 5 τες ἴζοντο ἀντίοι τοῖσι Λακεδαιμο-
 νίοισι. ἐνθαῦτα δὴ οἱ Ἀργεῖοι τὴν μὲν ἐκ τοῦ

LXXV. 27 ἐν ἀπορίῃ σχῶν B²Rsv.

LXXVI. 2 δέ: δὴ AB¹

6 ἀχανὲς Cobet: ἀφανὲς

8 δ'

ὦν ABC

14 secl. Kallenberg.

LXXVII. 3 σήπεια, Rsv: ἡσίπεια

5 ἀντίον ABC

φανεροῦ μάχην οὐκ ἐφοβέοντο, ἀλλὰ μὴ δόλῳ αἰρεθέωσι. καὶ γὰρ δὴ σφι ἐς τοῦτο τὸ πρῆγμα εἶχε τὸ χρηστήριον, τὸ ἐπίκουνα ἔχρησε ἡ Πυθίη τούτοις τε 10 καὶ Μιλησίοις λέγον ὧδε·

ἀλλ' ὅταν ἡ θήλεια τὸν ἄρσενα νικήσασα ἐξελάσῃ καὶ κῦδος ἐν Ἀργείοισιν ἄρῃται, πολλὰς Ἀργείων ἀμφιδρυφέας τότε θήσει. ὥς ποτέ τις ἐρέει καὶ ἐπεσσομένων ἀνθρώπων· 15 δεινὸς ὄφρις τριέλικτος ἀπώλετο δουρὶ δαμασθεῖς. ταῦτα δὲ πάντα συνελθόντα τοῖσι Ἀργείοις φόβον παρέιχε. καὶ δὴ σφι πρὸς ταῦτα ἔδοξε τῷ κήρυκι τῶν πολεμίων χρᾶσθαι, δόξαν δέ σφι ἐποίηον τοιόνδε· ὅπως ὁ Σπαρτιήτης κῆρυξ προση- 20 μαῖνοι τι Λακεδαιμονίοις, ἐποίηον καὶ οἱ Ἀργεῖοι τῷντὸ τοῦτο.

78 Μαθὼν δὲ ὁ Κλεομένης ποιέοντας τοὺς Ἀργεῖους ὁκοῖόν τι ὁ σφέτερος κῆρυξ σημήνῃ, παραγγέλλει σφι, ὅταν σημήνῃ ὁ κῆρυξ ποιείσθαι ἄριστον, τότε ἀναλαβόντας τὰ ὅπλα χωρεῖν ἐς τοὺς Ἀργεῖους. ταῦτα καὶ 5 ἐγένετο ἐπιτελέα ἐκ τῶν Λακεδαιμονίων· ἄριστον γὰρ ποιεομένοις τοῖσι Ἀργείοις ἐκ τοῦ κηρύγματός ἐπεκέατο, καὶ πολλοὺς μὲν ἐφόνευσαν αὐτῶν, πολλῶ δέ τι πλέονας ἐς τὸ ἄλσος τοῦ Ἀργου καταφυ- 10 γόντας περιζόμενοι ἐφύλασσον.

79 Ἐνθεῦτεν δὲ ὁ Κλεομένης ἐποίει τοιόνδε· ἔχων

LXXVII. 16 ἀέλικτος ABC.

LXXVIII. 6 ἐγένετο B²RSV

ABC 11 περιζόμενοι ABC.

10 δέ τι RSV: δ' ἔτι P, δέ

The Argives are afraid in consequence of an oracle.

Stratagem of Cleomenes.

Many Argives are slain, others take refuge in the grove of Argos.

αὐτομόλους ἄνδρας καὶ πυνθανόμενος τούτων ἐξ-
 εκάλει πέμπων κήρυκα, ὄνομαστὶ λέγων τῶν
 Ἀργείων τοὺς ἐν τῷ ἱερῷ ἀπεργμένους, Cleomenes en-
 5 ἐξεκάλει δὲ φὰς αὐτῶν ἔχειν τὰ ἄποινα· tices about fifty of
 ἄποινα δέ ἐστι Πελοποννησίοισι δύο them from the
 μνέαι τεταγμένοι κατ' ἄνδρα αἰχμάλωτον ἐκτίνειν.
 κατὰ πεντήκοντα δὴ ὦν τῶν Ἀργείων ὡς ἕκαστον
 ἐκκαλούμενος ὁ Κλεομένης ἔκτεινε. ταῦτα δέ κως
 10 γινόμενα ἐλελήθει τοὺς λοιποὺς τοὺς ἐν τῷ τεμένει·
 ἅτε γὰρ πυκνοῦ ἐόντος τοῦ ἄλσεος οὐκ ὥρεον οἱ
 ἐντὸς τοὺς ἐκτὸς ὅτι ἔπρησσαν, πρὶν γε The others see-
 δὴ αὐτῶν τις ἀναβὰς ἐπὶ δένδρος κατ- ing this refuse to
 εἶδε τὸ ποιεόμενον. οὐκ ὦν δὴ ἔτι καλούμενοι ἐξῆσαν.

Ἐνθαῦτα δὴ ὁ Κλεομένης ἐκέλευε πάντα τινὰ 80
 τῶν εἰλώτων περιεῖν ὕλην τὸ ἄλσος, Cleomenes piles
 τῶν δὲ πειθομένων ἐνέπρησε τὸ ἄλσος. wood about the
 καιομένου δὲ ἤδη ἐπείρετο τῶν τινα grove and burns
 5 αὐτομόλων τίνος εἴη θεῶν τὸ ἄλσος· ὁ δὲ ἔφη
 "Ἀργου εἶναι. ὁ δὲ ὡς ἤκουσε, ἀναστενάξας μέγα
 εἶπε· ὦ Ἀπολλων χρηστήριε, ἣ μεγάλως με
 ἠπάτηκας φάμενος Ἀργος αἰρήσειν· συμβάλλομαι
 δ' ἐξήκειν μοι τὸ χρηστήριον.

Μετὰ δὲ ταῦτα ὁ Κλεομένης τὴν μὲν πλέω 81
 στρατιὴν ἀπῆκε ἀπιέναι εἰς Σπάρτην, Cleomenes dis-
 χειλίους δὲ αὐτὸς λαβὼν τοὺς ἀρι- misses the mass
 τεάς ἦε εἰς τὸ Ἡραϊον θύσων. βουλό- of his army, and,
 5 μενον δὲ αὐτὸν θύειν ἐπὶ τοῦ βωμοῦ ὁ after sacrificing
in the temple of
Hera, himself re-
turns to Sparta.

LXXIX. 8 ἕκαστον Herwerden: ἐκάστου Rsv, ἐκάστους

13 δένδρεον Dindorf.

LXXX. 7 ἦ om. ABC.

ἱερεὺς ἀπηγόρευε, φὰς οὐκ ὅσιον εἶναι ξείνῳ αὐτόθι
 θύειν. ὁ δὲ Κλεομένης τὸν ἱερέα ἐκέλευε τοὺς εἴλωτας
 ἀπὸ τοῦ βωμοῦ ἀπαγαγόντας μαστιγῶσαι καὶ αὐτὸς
 ἔθυσσε· ποιήσας δὲ ταῦτα ἀπῆγε εἰς τὴν Σπάρτην.

- 82 Νοστήσαντα δέ μιν ὑπῆγον οἱ ἐχθροὶ ὑπὸ τοὺς
 ἐφόρους, φάμενοί μιν δωροδοκήσαντα
 οὐκ ἐλείν τὸ Ἄργος, παρεὸν εὐπετέως
 μιν ἐλείν. ὁ δὲ σφι ἔλεξε, οὔτε εἰ
 ψευδόμενος οὔτε εἰ ἀληθέα λέγων, ἔχω σαφηνέως 5
 εἶπαι, ἔλεξε δ' ὦν φάμενος, ἐπείτε δὴ τὸ τοῦ Ἄργου
 ἱερὸν εἴλε, δοκεῖν οἱ ἐξεληλυθέναι τὸν τοῦ θεοῦ χρη-
 σμόν· πρὸς ὧν ταῦτα οὐ δικαιοῦν πειρᾶν τῆς πόλιος,
 πρὶν γε δὴ ἱεροῖσι χρήσῃται καὶ μάθῃ, εἴτε οἱ ὁ θεὸς
 παραδιδοῖ εἴτε ἐμποδὼν ἔστηκε· καλλιερεομένῳ δὲ 10
 ἐν τῷ Ἡραίῳ ἐκ τοῦ ἀγάλματος τῶν στηθέων φλόγα
 πυρὸς ἐκλάμψαι, μαθεῖν δὲ αὐτὸς οὔτω τὴν ἀτρε-
 κείην, ὅτι οὐκ αἰρεῖ τὸ Ἄργος· εἰ μὲν γὰρ ἐκ τῆς
 κεφαλῆς τοῦ ἀγάλματος ἐξέλαμψε, αἰρεῖν ἂν κατὰ-
 κρης τὴν πόλιν, ἐκ τῶν στηθέων δὲ λάμψαντος 15
 πᾶν οἱ πεποιῆσθαι ὅσον ὁ θεὸς ἐβούλετο γενέσθαι.
 ταῦτα λέγων πιστά τε καὶ οἰκότα ἐδόκει Σπαρτι-
 ῆτησι λέγειν καὶ ἀπέφυγε πολλὸν τοὺς διώκοντας.
- 83 Ἄργος δὲ ἀνδρῶν ἐχρηώθη οὔτω ὥστε οἱ
 δοῦλοι αὐτῶν ἔσχον πάντα τὰ πρήγματα ἄρ-
 χοντές τε καὶ διέποντες, εἰς ὃ ἐπήβησαν οἱ τῶν

LXXXI. 6 φάσκων Rsv
 γαγόντας CPd: ἀπάγοντας.

7 ἐκέλευσε Rsv

8 ἀπα-

LXXXII. 7 εἴλε P corr. Rsv: εἴλον

9 πρὶν ἢ? Krüger,

πρὶν ἂν Sturm

10 οἱ ἐμποδὼν PRsv

13 ὅτι: ὡς PRsv

15 δὲ στηθέων ABC

ἐκλάμψαντος PRsv

17 ταῦτα δὲ PRsv

18 διέφυγε ABC.

LXXXIII. 3 τε om. ABC

ἐπήβησαν Valla: ἐπέβησαν

ἀπολομένων παῖδες. ἔπειτά σφεας
 5 οὔτοι ἀνακτώμενοι ὀπίσω ἐς ἐωυτούς At Argos the slaves obtain for a time the government of the state,
 τὸ Ἄργος ἐξέβαλον· ἐξωθεόμενοι δὲ οἱ
 δοῦλοι μάχῃ ἔσχον Τίρυνθα. τέως μὲν δὴ σφι ἦν
 ἄρθμια ἐς ἀλλήλους, ἔπειτα δὲ ἐς τοὺς δούλους
 ἦλθε ἀνὴρ μάντις Κλέανδρος, γένος ἐὼν Φιγαλεὺς
 10 ἀπ' Ἀρκαδίας· οὗτος τοὺς δούλους but are afterwards reduced to subjection.
 ἀνέγνωσε ἐπιθέσθαι τοῖσι δεσπότησι.
 ἐκ τούτου δὴ πόλεμός σφι ἦν ἐπὶ χρόνον συχνόν,
 ἐς ὃ δὴ μόγις οἱ Ἀργεῖοι ἐπεκράτησαν.

Ἀργεῖοι μὲν νυν διὰ ταῦτα Κλεομένεά φασι 84
 μανέντα ἀπολέσθαι κακῶς, αὐτοὶ δὲ Σπαρτιῆται
 φασι ἐκ δαιμονίου μὲν οὐδενὸς μανῆναι Κλεομένεα,
 Σκύθησι δὲ ὁμιλήσαντά μιν ἀκρητο- The Spartan account of Cleomenes' madness.
 5 πότην γενέσθαι καὶ ἐκ τούτου μανῆναι.
 Σκύθας γὰρ τοὺς νομάδας, ἐπεῖτε σφι Δαρεῖον
 ἐσβαλεῖν ἐς τὴν χώραν, μετὰ ταῦτα μεμονόνα μιν
 τείσασθαι, πέμψαντας δὲ ἐς Σπάρτην συμμαχίην
 τε ποιεῖσθαι καὶ συντίθεσθαι ὥς χρεὸν εἶη αὐτοὺς
 10 μὲν τοὺς Σκύθας παρὰ Φᾶσιν ποταμὸν πειρᾶν ἐς
 τὴν Μηδικὴν ἐσβάλλειν, σφέας δὲ τοὺς Σπαρ-
 τιῆτας κελεύειν ἐξ Ἐφέσου ὀρμωμένους ἀναβαίνειν
 καὶ ἔπειτα ἐς τὸν αὐτὸν ἀπαντᾶν. Κλεομένεα δὲ
 λέγουσι ἡκόντων τῶν Σκυθέων ἐπὶ ταῦτα ὁμιλεῖν
 15 σφι μεζύνως, ὁμιλέοντα δὲ μᾶλλον τοῦ ἰκνεομένου
 μαθεῖν τὴν ἀκρητοποσίην παρ' αὐτῶν· ἐκ τούτου
 δὲ μανῆναί μιν νομίζουσι Σπαρτιῆται. ἔκ τε

LXXXIII. 5 οὕτω ABC, αὐτοὶ Rsv 9 φιγαλεὺς B²Rsv:
 φιγασεὺς.

LXXXIV. 4 ἀκρητοπώτην AB 7 μεμνημένοι ABC 11 ἐσβα-
 λειν B²PRsv 17 μιν om. ABC ἔκ τε τόσου· ἐκ τοσούτου Rsv

τόσου, ὥς αὐτοὶ λέγουσι, ἐπεὰν ζωρότερον βού-
λωνται πιεῖν, ἐπισκύθισον λέγουσι. οὕτω δὲ
Σπαρτιῆται τὰ περὶ Κλεομένεα λέγουσι· ἐμοὶ 20
δὲ δοκεῖ τίσιν ταύτην ὁ Κλεομένης Δημαρήτω
ἐκτεῖσαι.

85

Τελευτήσαντος δὲ Κλεομένεος ὥς ἐπύθοντο Αἰ-
γινῆται, ἔπεμπον ἐς Σπάρτην ἀγγέ-
λους καταβωσομένους Λεοτυχίδεω
περὶ τῶν ἐν Ἀθήνησι ὁμήρων ἐχομέ-
νων. Λακεδαιμόνιοι δὲ δικαστήριον 5
συναγαγόντες ἔγνωσαν περιυβρίσθαι
Αἰγινῆτας ὑπὸ Λεοτυχίδεω, καὶ μιν κατέκριναν
ἐκδοτον ἄγεσθαι ἐς Αἶγιναν ἀντὶ τῶν ἐν Ἀθήνησι
ἐχομένων ἀνδρῶν. μελλόντων δὲ ἄγειν τῶν Αἰγινη-
τέων τὸν Λεοτυχίδα εἶπέ σφι Θεαρίδης ὁ Λεωπρέ- 10
πεος, ἐὼν ἐν Σπάρτῃ ἀνὴρ δόκιμος· Τί βουλευέσθε
ποιεῖν, ἄνδρες Αἰγινῆται; τὸν βασιλέα τῶν Σπαρ-
τητέων ἐκδοτον γενόμενον ὑπὸ τῶν πολιητέων
ἄγειν; εἰ νῦν ὀργῇ χρεώμενοι ἔγνωσαν οὕτω
Σπαρτιῆται, ὅπως ἐξ ὑστέρης μή τι ὑμῖν, ἣν 15
ταῦτα πρήσσητε, πανώλεθρον κακὸν ἐς τὴν χώ-
ρην ἐσβάλωσι. ταῦτα ἀκούσαντες οἱ Αἰγινῆται
ἔσχοντο τῆς ἀγωγῆς, ὁμολογίῃ δὲ ἐχρήσαντο τοιῇ-
δε, ἐπισπόμενον Λεοτυχίδα ἐς Ἀθήνας ἀποδοῦναι
Αἰγινῆταισι τοὺς ἄνδρας. 20

86

Ὡς δὲ ἀπικόμενος Λεοτυχίδης ἐς τὰς Ἀθήνας

LXXXIV. 19 πίνειν PRsv 21 ὁ om. Rsv.

LXXXV. 10 θεαρίδης B²: θεασίδης 11 ἀνὴρ δόκιμος Rsv:
δόκιμος ἀνὴρ βούλεσθε CP 16 ποιήσῃτε Rsv
17 ἐσβάλωσι PRv: ἐκβάλωσι s, ἐμβάλωσι cett., ἐσβαλεῦσι
Krüger.

LXXXVI. 1 ὁ Λεοτυχίδης Rsv

ἀπαίτει τὴν παραθήκην, οἱ δ' Ἀθηναῖοι προφάσεις
 εἰλκον οὐ βουλόμενοι ἀποδοῦναι, φάν-
 5 τες δύο σφέας ἔοντας βασιλέας παρα-
 θέσθαι καὶ οὐ δικαιοῦν τῷ ἑτέρῳ ἄνευ
 τοῦ ἑτέρου ἀποδιδόναι· οὐ φαμένων δὲ
 ἀποδώσειν τῶν Ἀθηναίων ἔλεξέ σφι Λεοτυχίδης
 τάδε· ὦ Ἀθηναῖοι, ποιεῖτε μὲν ὁκότερα βούλεσθε
 αὐτοί· καὶ γὰρ ἀποδιδόντες ποιεῖτε ὅσια καὶ μὴ
 10 ἀποδιδόντες τὰ ἐναντία τούτων· ὁκοῖον μέντοι τι ἐν
 τῇ Σπάρτῃ συνηνείχθη γενέσθαι περὶ παραθήκης,
 βούλομαι ὑμῖν εἶπαι. λέγομεν ἡμεῖς οἱ Σπαρτιῆται
 γενέσθαι ἐν τῇ Λακεδαίμονι κατὰ τρί-
 15 τὴν γενεὴν τὴν ἀπ' ἐμέο Γλαῦκον
 Ἐπικύδεος παῖδα. τοῦτον τὸν ἄνδρα φαμέν τά
 τε ἄλλα πάντα περιήκειν τὰ πρῶτα καὶ δὴ καὶ
 ἀκούειν ἄριστα δικαιοσύνης πέρι πάντων ὅσοι τὴν
 Λακεδαίμονα τοῦτον τὸν χρόνον οἴκεον. συνε-
 νειχθῆναι δέ οἱ ἐν χρόνῳ ἰκνεομένῳ τάδε λέγομεν,
 20 ἄνδρα Μιλήσιον ἀπικόμενον ἐς Σπάρτην βούλε-
 σθαί οἱ ἐλθεῖν ἐς λόγους, προῖσχύμενον τοιαύδε·
 εἰμὶ μὲν Μιλήσιος, ἦκω δὲ τῆς σῆς, Γλαῦκε, δι-
 καιοσύνης βουλόμενος ἀπολαῦσαι. ὥς γὰρ δὴ
 ἀνὰ πᾶσαν μὲν τὴν ἄλλην Ἑλλάδα, ἐν δὲ καὶ
 25 περὶ Ἰωνίην τῆς σῆς δικαιοσύνης ἦν λόγος πολλός,
 ἐμεωυτῷ λόγους ἐδίδουν καὶ ὅτι ἐπικίνδυνός ἐστι
 αἰεὶ κοτε ἢ Ἰωνίῃ, ἢ δὲ Πελοπόννησος ἀσφαλέως
 ἰδρυμένη, καὶ διότι χρήματα οὐδαμὰ τοὺς αὐτοὺς

He goes with
 them to Athens to
 demand back their
 men. The Athe-
 nians put them off
 with excuses.

α

Story of Glau-
 cus.

LXXXVI. 2 δ' om. PRsv
 ταθήκης 21 οἱ om. ABC
 26 λόγον Herwerden

11 παραθήκης B²RSv: παρακα-
 23 βουλόμενος δικαιοσύνης ABC

ἔστι ὁρᾶν ἔχοντας. ταῦτά τε ὦν ἐπιλεγομένῳ καὶ
 βουλευομένῳ ἔδοξέ μοι τὰ ἡμίσεα πάσης τῆς 30
 οὐσίας ἐξαργυρώσαντα θέσθαι παρὰ σέ, εὖ ἐξεπι-
 σταμένῳ ὥς μοι κείμενα ἔσται παρὰ σοὶ σόα. σὺ
 δὴ μοι καὶ τὰ χρήματα δέξαι καὶ τάδε τὰ σύμ-
 βολα σῶζε λαβών· ὃς δ' ἂν ἔχων ταῦτα ἀπαιτῇ,
 β τούτῳ ἀποδοῦναι. ὁ μὲν δὴ ἀπὸ Μιλήτου ἦκων 35
 ξεῖνος τοσαῦτα ἔλεξε, Γλαῦκος δὲ ἐδέξατο τὴν
 παραθήκην ἐπὶ τῷ εἰρημένῳ λόγῳ. χρόνου δὲ
 πολλοῦ διελθόντος ἦλθον ἐς Σπάρτην τούτου τοῦ
 παραθεμένου τὰ χρήματα οἱ παῖδες, ἐλθόντες δὲ
 ἐς λόγους τῷ Γλαύκῳ καὶ ἀποδεικνύντες τὰ σύμ- 40
 βολα ἀπαίτεον τὰ χρήματα. ὁ δὲ διωθεῖτο ἀντυ-
 ποκρινόμενος τοιάδε· οὔτε μέμνημαι τὸ πρῆγμα
 οὔτε με περιφέρει οὐδὲν εἰδέναι τούτων τῶν ὑμεῖς
 λέγετε, βούλομαί τε ἀναμνησθεῖς ποιεῖν πᾶν τὸ
 δίκαιον· καὶ γὰρ εἰ ἔλαβον, ὀρθῶς ἀποδοῦναι, καὶ 45
 εἴ γε ἀρχὴν μὴ ἔλαβον, νόμοισι τοῖσι Ἑλλήνων
 χρήσομαι ἐς ὑμέας. ταῦτα ὦν ὑμῖν ἀναβάλλομαι
 γ κυρώσειν ἐς τέταρτον μῆνα ἀπὸ τούδε. οἱ μὲν δὴ
 Μιλήσιοι συμφορὴν ποιεόμενοι ἀπαλλάσσονται ὥς
 ἀπεστερημένοι τῶν χρημάτων, Γλαῦκος δὲ ἐπο- 50
 ρεύετο ἐς Δελφοὺς χρησόμενος τῷ χρηστηρίῳ.
 ἐπειρωτέοντα δὲ αὐτὸν τὸ χρηστήριον εἰ ὅρκῳ τὰ
 χρήματα λήσεται, ἢ Πυθίῃ μετέρχεται τοισίδε
 τοῖσι ἔπεσι·

Γλαῦκ' Ἐπικυδεῖδῃ, τὸ μὲν αὐτίκα κέρδιον οὔτω 55

LXXXVI. 31 σὲ Rsv Stob.: σοὶ
 παρακαταθήκην 42 οὐδέ Bekker
 49 ποιησάμενοι ABC

37 παραθήκην B²Rsv:
 44 τε: δέ? Krüger

ὄρκῳ νικῆσαι καὶ χρήματα λήισσασθαι.

ὁμνυ', ἐπεὶ θάνατός γε καὶ εὖορκον μένει ἄνδρα.

ἀλλ' Ὅρκου πάϊς ἐστὶν ἀνώνυμος, οὐδ' ἐπι
 χεῖρες

60 οὐδὲ πόδες· κραιπνὸς δὲ μετέρχεται, εἰς ὃ κε
 πᾶσαν

συμμάρψας ὀλέσῃ γενεὴν καὶ οἶκον ἅπαντα.

ἄνδρὸς δ' εὖορκου γενεὴ μετόπισθεν ἀμείνων.

ταῦτα ἀκούσας ὁ Γλαῦκος συγγνώμην τὸν θεὸν
 65 παραιτεῖτο αὐτῷ ἴσχειν τῶν ῥηθέντων. ἡ δὲ
 Πυθίη ἔφη τὸ πειρηθῆναι τοῦ θεοῦ καὶ τὸ ποιῆσαι
 ἴσον δύνασθαι. Γλαῦκος μὲν δὴ μεταπεμψάμενος δ
 τοὺς Μιλησίους ξείνους ἀποδιδοῖ σφι τὰ χρήματα.
 τοῦ δὲ εἵνεκα ὁ λόγος ὕδεν, ὦ Ἀθηναῖοι, ὠρμήθη
 70 λέγεσθαι ἐς ὑμέας, εἰρήσεται· Γλαύκου νῦν οὔτε
 τι ἀπόγονον ἔστι οὐδὲν οὔτ' ἰστίῃ οὐδεμία νομιζο-
 μένη εἶναι Γλαύκου, ἐκτέτριπταί τε πρόρριζος ἐκ
 Σπάρτης. οὔτω ἀγαθὸν μηδὲ διανοεῖσθαι περὶ
 παραθήκης ἄλλο γε ἢ ἀπαιτεόντων ἀποδιδόναι.

Λεοτυχίδης μὲν εἶπας ταῦτα, ὥς οἱ οὐδὲ οὔτω 87
 ἐσήκουον οἱ Ἀθηναῖοι, ἀπαλλάσσετο· Leotychides de-
 parts unsuccessful.
 οἱ δὲ Αἰγινῆται, πρὶν τῶν πρότερον
 ἀδικημάτων δοῦναι δίκας τῶν ἐς Ἀθηναίους ὑβρι-
 5 σαν Θηβαίοισι χαριζόμενοι, ἐποίησαν τοιόνδε·
 μεμφόμενοι τοῖσι Ἀθηναίοισι καὶ ἀξι-
 ούντες ἀδικεῖσθαι, ὥς τιμωρησόμενοι The Aeginetans
 commit reprisals.

LXXXVI. 60 κραιπνῶς Rsv Stob.

65 ἐωνιτῷ Stein

ἴσχειν ABC Stob.: σχεῖν
 καταθήκης.

71 παραθήκης Rsv Stob.: παρα-

LXXXVII. 2 ἤκουον ABC

τοὺς Ἀθηναίους παρεσκευάζοντο. καὶ ἦν γὰρ δὴ τοῖσι Ἀθηναίοισι πενταετηρὶς ἐπὶ Σουνίῳ, λοχήσαντες ὧν τὴν θεωρίδα νέα εἶλον πλήρεα ἀνδρῶν 10 τῶν πρώτων Ἀθηναίων, λαβόντες δὲ τοὺς ἀνδρας ἔδησαν.

- 88 Ἀθηναῖοι δὲ παθόντες ταῦτα πρὸς Αἰγινητέων οὐκέτι ἀνεβάλλοντο μὴ οὐ τὸ πᾶν μηχανήσασθαι ἐπ' Αἰγινήτησι. καὶ ἦν γὰρ Νικόδρομος Κνοίθου καλεόμενος ἐν τῇ Αἰγίνῃ ἀνὴρ δόκιμος, οὗτος μεμ-
Nicodromus agrees to betray Aegina to the Athenians. φόμενος μὲν τοῖσι Αἰγινήτησι προτέ- 5 ρην ἐωυτοῦ ἐξέλασιν ἐκ τῆς νήσου, μαθὼν δὲ τότε τοὺς Ἀθηναίους ἀναρτημένους ἔρδειν Αἰγινήτας κακῶς, συντίθεται Ἀθηναίοισι προδοσίην Αἰγίνης, φράσας ἐν τῇ τε ἡμέρῃ ἐπιχειρήσει καὶ ἐκείνους ἐς τὴν ἥκειν δεήσει βοη- 10 θέοντας.

- 89 Μετὰ ταῦτα καταλαμβάνει μὲν κατὰ συνεθήκατο Ἀθηναίοισι ὁ Νικόδρομος τὴν παλαιὴν καλεομένην πόλιν, Ἀθηναῖοι δὲ οὐ παραγίνονται ἐς δέον· οὐ γὰρ ἔτυχον εἶναι νέες σφι ἀξιόμαχοι τῇσι Αἰγινητέων συμβαλεῖν. ἐν ᾧ ὧν Κορινθίων 5
The Athenians ask the Corinthians for ships. ἐδέοντο χρήσαί σφι νέας, ἐν τούτῳ διεφθάρη τὰ πρήγματα. οἱ δὲ Κορίνθιοι, ἦσαν γὰρ σφι τούτου τὸν χρόνον φίλοι ἐς τὰ μάλιστα, Ἀθηναίοισι διδοῦσι δεομένοις εἴκοσι νέας, διδοῦσι δὲ πενταδράχμους ἀποδόμενοι· δω- 10

LXXXVII. 9 πεντετηρὶς B²Rsv, πεντήρης.

LXXXVIII. 2 ἀνεβάλλοντο PRsv 3 κνούθου B²Rsv.

LXXXIX. 6 σφίσι Stein 10 ἀποδιδόμενοι d Herwerden
 δωτήνην Rsv: δωρεήν

τίνην γὰρ ἐν τῷ νόμῳ οὐκ ἐξῆν δοῦναι. ταύτας
 τε δὴ λαβόντες οἱ Ἀθηναῖοι καὶ τὰς
 σφετέρας, πληρώσαντες ἐβδομήκοντα
 νέας τὰς ἀπάσας, ἔπλεον ἐπὶ τὴν

They do not
 arrive at Ægina
 on the appointed
 day.

15 Αἴγιναν καὶ ὑστέρησαν ἡμέρῃ μιῇ τῆς συγκει-
 μένης.

Νικόδρομος δέ, ὡς οἱ Ἀθηναῖοι ἐς τὸν καιρὸν 90
 οὐ παρεγίνοντο, ἐς πλοῖον ἐσβὰς ἐκδι-

δρήσκει ἐκ τῆς Αἰγίνης· σὺν δέ οἱ καὶ
 ἄλλοι ἐκ τῶν Αἰγινητέων εἶποντο,

Nicodromus and
 his followers flee
 from Ægina and
 settle in Sunium,
 from which they
 ravage the island.

5 τοῖσι Ἀθηναῖοι Σούνιον οἰκῆσαι ἔδο-
 σαν. ἐνθεύτεν δὲ οὗτοι ὀρμώμενοι ἔφερόν τε καὶ
 ἦγον τοὺς ἐν τῇ νήσῳ Αἰγινήτας.

Ταῦτα μὲν δὴ ὕστερον ἐγίνετο, Αἰγινητέων δὲ οἱ 91

παχέες ἐπαναστάντος τοῦ δήμου σφι ἅμα Νικο-
 δρόμῳ ἐπεκράτησαν, καὶ ἔπειτά σφεας χειρωσά-
 μενοι ἐξῆγον ἀπολέοντες. ἀπὸ τούτου δὲ καὶ

5 ἄγος σφι ἐγένετο, τὸ ἐκθύσασθαι οὐκ
 οἰοί τε ἐγίνοντο ἐπιμηχανώμενοι, ἀλλ'
 ἔφθησαν ἐκπεσόντες πρότερον ἐκ τῆς

The aristocracy
 put 700 of the
 popular party to
 death,

νήσου ἢ σφι ἴλεων γενέσθαι τὴν θεόν. ἐπτακο-

σίους γὰρ δὴ τοῦ δήμου ζωγρήσαντες

and in doing so
 bring on them-
 selves a curse.

10 ἐξῆγον ὡς ἀπολέοντες, εἰς δὲ τις τού-

των ἐκφυγὼν τὰ δεσμὰ καταφεύγει πρὸς πρόθυρα

Δήμητρος θεσμοφόρου, ἐπιλαβόμενος δὲ τῶν ἐπι-

σπαστήρων εἶχετο. οἱ δὲ ἐπείτε μιν ὑποσπᾶσαι

LXXXIX. 11 ἐν om. Rsv

XC. 4 ἐκ om. PRsv

ἐνοικῆσαι Naber, Cobet.

XCI. 8 τὸν θεὸν Rsv

15 ὑστέρησαν Psv: ὑστέρισαν.

ἔσποντο Rsv

5 οἰκῆσαι ABC,

12 ἐπιλαμβανόμενος ABC

οὐκ οἰοί τε ἀπέλκοντες ἐγίνοντο, ἀποκόψαντες αὐτοῦ τὰς χεῖρας ἦγον οὕτω, αἱ χεῖρες δὲ ἐκεῖναι 15 ἐμπεφυκυῖαι ἦσαν τοῖσι ἐπισπαστήρσι.

- 92 Ταῦτα μὲν νυν σφέας αὐτοὺς οἱ Αἰγινῆται ἐργάσαντο, Ἀθηναίοισι δὲ ἤκουσι ἐναυμάχησαν νηυσὶ ἐβδομήκοντα, ἔσσωθέντες δὲ τῇ ναυμαχίῃ ἐπεκαλέοντο τοὺς αὐτοὺς καὶ πρότερον, Ἀργεῖους. 5 καὶ δὴ σφι οὗτοι μὲν οὐκέτι βοηθέουσι, μεμφόμενοι ὅτι Αἰγινᾶται νέες ἀνάγκη λαμβθεῖσαι ὑπὸ Κλεομένεος ἔσχον τε ἐς τὴν Ἀργολίδα χώραν καὶ συναπέβησαν Λακεδαιμονίοισι· συναπέβησαν δὲ καὶ ἀπὸ Σικυωνιῶν νεῶν ἄνδρες τῇ αὐτῇ ταύτῃ 10 ἔσβολῇ. καὶ σφι ὑπ' Ἀργείων ἐπεβλήθη ζημίη χεῖλια τάλαντα ἐκτεῖσαι, πεντακόσια ἑκατέρους.

The Argive authorities refuse, but a thousand volunteers go over to Egina under the command of Eurhates.

Σικυῶνιοι μὲν νυν συγγνόντες ἀδικῆσαι ὡμολόγησαν ἑκατὸν τάλαντα ἐκτείσαντες ἀζήμιοι εἶναι, Αἰγινῆται δὲ 15 οὔτε συνεγινώσκοντο ἦσαν τε αὐθαδέστεροι. διὰ δὴ ὧν σφι ταῦτα δεομένοισι ἀπὸ μὲν τοῦ δημοσίου οὐδεὶς Ἀργείων ἔτι ἐβοήθει, ἐθέλονταὶ δὲ ἐς χειλίους· ἦγε δὲ αὐτοὺς στρατηγὸς Εὐρυβάτης, <ἀνὴρ> πεντάεθλον ἐπασκήσας. 20 τούτων οἱ πλείους οὐκ ἀπενόστησαν ὀπίσω, ἀλλ' ἐτελεύτησαν ὑπ' Ἀθηναίων ἐν Αἰγίνῃ· αὐτὸς δὲ ὁ στρατηγὸς Εὐρυβάτης μουνομαχίην ἐπασκέων

XCI. 14 ἐγένοντο AB
σπάστρσι ABC.

15 αἱ om. B²Rsv

16 ἐπι-

XCII. 1 αὐτοὺς om. PRsv
τοὺς οὖς

17 ὧν σφι om. PRsv

add. ἀνὴρ ᾧ οὖνομα

5 τοὺς αὐτοὺς Rsv: τούτους αὐ-

20 post στρατηγὸς ABC

ἀνὴρ add. Stein

τρεῖς μὲν ἄνδρας τρόπῳ τοιούτῳ κτεί-
 25 νει, ὑπὸ δὲ τοῦ τετάρτου Σωφάνεος
 τοῦ Δεκελέος ἀποθνήσκει.

Death of Eury-
 bates.

Λίγινῃται δὲ ἐοῦσι ἀτάκτοισι Ἀθηναίοισι 93
 συμβαλόντες τῇσι νηυσὶ ἐνίκησαν καὶ
 σφεων νέας τέσσερας αὐτοῖσι ἀνδράσι
 εἶλον.

The Æginetans
 defeat the Athe-
 nians and cap-
 ture four ships.

Ἀθηναίοισι μὲν δὴ πόλεμος συνῆπτο πρὸς 94
 Αἰγινήτας, ὁ δὲ Πέρσης τὸ ἔωυτοῦ
 ἐποίει, ὥστε ἀναμιμνήσκοντός τε αἰεὶ
 τοῦ θεράποντος μεμνήσθαι μιν τῶν

Darius makes
 preparations for
 an invasion of
 Greece.

5 Ἀθηναίων καὶ Πεισιστρατιδέων προσκατημένων
 καὶ διαβαλλόντων Ἀθηναίους, ἅμα δὲ βουλόμενος
 ὁ Δαρεῖος ταύτης ἐχόμενος τῆς προφάσιος κατα-
 στρέφεισθαι τῆς Ἑλλάδος τοὺς μὴ δόντας αὐτῷ
 γῆν τε καὶ ὕδωρ. Μαρδόνιον μὲν δὴ φλαύρως

10 πρήξαντα τῷ στόλῳ παραλύει τῆς
 στρατηγίης, ἄλλους δὲ στρατηγοὺς
 ἀποδέξας ἀπέστειλε ἐπὶ τε Ἑρέτριαν
 καὶ Ἀθήνας, Δᾶτίν τε ἔοντα Μῆδον

He appoints
 Datis and Arta-
 phrenes comman-
 ders with instruc-
 tions to enslave
 Athens and Ere-
 tria (B.C. 490).

γένος, καὶ Ἀρταφρένεα τὸν Ἀρταφρένεος παῖδα,
 15 ἀδελφιδέον <δ> ἔωυτοῦ· ἐντειλάμενος δὲ ἀπέπεμπε
 ἑξανδραποδίσαντας Ἀθήνας καὶ Ἑρέτριαν ἀνά-
 γειν ἔωυτῷ ἐς ὄψιν τὰ ἀνδράποδα.

Ὡς δὲ οἱ στρατηγοὶ οὗτοι οἱ ἀποδεχθέντες 95
 πορευόμενοι παρὰ βασιλέος ἀπίκοντο τῆς Κιλι-

XCII. 24 τοιῶδε Rsv.

XCIII. 1 τοῖσι Ἀθηναίοισι ABC

3 αὐτοῖσι τοῖσι ABC.

XCIV. 15 δὲ add. Stein

16 ἀνάγειν AB: ἀγαγεῖν Rsv,

ἀγειν CP.

XCV. 1 posterius ol om. Rsv

κίης ἐς τὸ Ἀλήιον πεδίον, ἅμα ἀγόμενοι πεζὸν
στρατὸν πολλόν τε καὶ εὖ ἐσκευασμένον, ἐνθαῦτα
στρατοπεδενομένοισι ἐπῆλθε μὲν ὁ ναυτικὸς πᾶς 5
στρατὸς ὁ ἐπιταχθεὶς ἐκάστοισι, παρεγένοντο δὲ

The Persian
forces set out from
Asia and take the
course through
the islands.

καὶ αἱ ἵππαγωγοὶ νέες, τὰς τῷ προ-
τέρῳ ἔτει προεῖπε τοῖσι ἐνωτοῦ δα-
σμοφόροισι Δαρεῖος ἐτοιμάζειν. ἐσ-
βαλόμενοι δὲ τοὺς ἵππους ἐς ταύτας καὶ τὸν 10
πεζὸν στρατὸν ἐσβιβάσαντες ἐς τὰς νέας ἔπλεον
ἐξακοσίησι τριήρεσι ἐς τὴν Ἰωνίην. ἐνθεῦτεν δὲ
οὐ παρὰ τὴν ἡπειρον εἶχον τὰς νέας ἰθὺ τοῦ τε
Ἑλλησπόντου καὶ τῆς Θρηίκης, ἀλλ' ἐκ Σάμου
ὀρμώμενοι παρὰ τε Ἰκαρον καὶ διὰ νήσων τὸν 15
πλόον ἐποιέοντο, ὥς μὲν ἐμοὶ δοκεῖν, δείσαντες
μάλιστα τὸν περίπλοον τοῦ Ἀθω, ὅτι τῷ προ-
τέρῳ ἔτει ποιέομενοι ταύτῃ τὴν κομιδὴν μεγάλως
προσέπταισαν· πρὸς δὲ καὶ ἡ Νάξος σφέας
ἠνάγκαζε πρότερον οὐκ ἀλούσα.

20

96 Ἐπεὶ δὲ ἐκ τοῦ Ἰκαρίου πελάγεος προσφε-
ρόμενοι προσέμειξαν τῇ Νάξῳ (ἐπὶ
ταύτην γὰρ δὴ πρῶτην ἐπεῖχον στρα-
τεύεσθαι οἱ Πέρσαι), μεμνημένοι τῶν

On their ap-
proach the Naxi-
ans flee to the
mountains.

πρότερον οἱ Νάξιοι πρὸς τὰ ὄρεα οἴχοντο φεύ- 5
γοντες οὐδὲ ὑπέμειναν. οἱ δὲ Πέρσαι
ἀνδραποδισάμενοι τοὺς κατέλαβον αὐ-
τῶν, ἐνέπρησαν καὶ τὰ ἱερὰ καὶ τὴν πόλιν. ταῦτα
δὲ ποιήσαντες ἐπὶ τὰς ἄλλας νήσους ἀνάγοντο.

The Persians
burn their city.

XCV. 4 τε om. ABC

11 ἐς τὰς νέας om. B²Rsv

15

Ἰκαρον vel Ἰκαρίην Gebhardt: Ἰκάριον

17 τῷ τρίτῳ πρό-

τερον Dobree.

XCVI. 3 πρῶτον Rsv

5 προτέρων Rsv.

Ἐν ᾧ δὲ οὗτοι ταῦτα ἐποίουν, οἱ Δήλιοι ἐκλι- 97
 πόντες καὶ αὐτοὶ τὴν Δῆλον οἴχοντο
 φεύγοντες ἐς Τήνον. τῆς δὲ στρατιῆς ^{The Delians flee but are recalled by Datis, who anchors at Rhenea.}
 καταπλεύσης ὁ Δᾶτις προσπλώσας
 5 οὐκ ἔα τὰς νέας πρὸς τὴν Δῆλον προσορμίζεσθαι,
 ἀλλὰ πέρην ἐν τῇ Ῥηναίῃ· αὐτὸς δὲ πυθόμενος
 ἵνα ᾗσαν οἱ Δήλιοι, πέμπων κήρυκα ἡγόρευέ σφι
 τάδε· ἄνδρες ἱεροί, τί φεύγοντες οἴχεσθε, οὐκ
 ἐπιτήδεα καταγνόντες κατ' ἐμέο; ἐγὼ γὰρ καὶ
 10 αὐτὸς ἐπὶ τοσοῦτό γε φρονέω καὶ μοι ἐκ βασιλέος
 ὧδε ἐπέσταλται, ἐν τῇ χώρῃ οἱ δύο θεοὶ ἐγένοντο,
 ταύτην μηδὲν σίνεσθαι, μήτε αὐτὴν τὴν χώραν
 μήτε τοὺς οἰκήτορας αὐτῆς. νῦν ὦν καὶ ἅπιτε ἐπὶ
 15 μὲν ἐπεκηρυκεύσατο τοῖσι Δηλίοις, ^{He offers frankincense on the altars.}
 μετὰ δὲ λιβανωτοῦ τριηκόσια τά-
 λαντα κατανήσας ἐπὶ τοῦ βωμοῦ ἐθυμίησε.

Δᾶτις μὲν δὴ ταῦτα ποιήσας ἔπλει ἅμα τῷ 98
 στρατῷ ἐπὶ τὴν Ἐρέτριαν πρῶτα, ἅμα ἀγόμενος
 καὶ Ἰωνας καὶ Λιολέας· μετὰ δὲ τοῦτον ἐνθεῦτεν
 ἐξαναχθέντα Δῆλος ἐκινήθη, ὥς ἔλεγον Δήλιοι,
 5 καὶ πρῶτα καὶ ὕστατα μέχρι ἐμέο σεισθεῖσα.
 καὶ τοῦτο μὲν κου τέρας ἀνθρώποισι
 τῶν μελλόντων ἔσεσθαι κακῶν ἔφηνε ^{Delos is shaken by an earthquake—a sign of the evils to come.}
 ὁ θεός. ἐπὶ γὰρ Δαρείου τοῦ Ὑστά-
 σπεος καὶ Ξέρξεω τοῦ Δαρείου καὶ Ἀρτοξέρξεω
 10 τοῦ Ξέρξεω, τριῶν τούτων ἐπεξῆς γεγεῶν, ἐγένετο

XCVII. 4 προσπλώσας ABC 5 δῆλον PRsv; νῆσον 9
 κατ' secl. Herwerden 10 ἔτι τοσαῦτά γε φρονέω AB, ἔτι γε το-
 σαῦτα φρονέω τάδε C 13 καὶ ἅπιτε: κάπιτε Cobet.
 XCVIII. 7 ἔφαινε ABC

πλέω κακὰ τῇ Ἑλλάδι ἢ ἐπὶ εἴκοσι ἄλλας γενεὰς
τὰς πρὸ Δαρείου γενομένας, τὰ μὲν ἀπὸ τῶν
Περσέων αὐτῇ γενόμενα, τὰ δὲ ἀπ' αὐτῶν τῶν
κορυφαίων περὶ τῆς ἀρχῆς πολεμεόντων. οὕτω
οὐδὲν ἦν αἰκὲς κινηθῆναι Δῆλον τὸ πρὶν εἶδεν 15
ἀκίνητον. [καὶ ἐν χρησμῷ ἦν γεγραμμένον περὶ
αὐτῆς ὧδε.

κινήσω καὶ Δῆλον ἀκίνητόν περ εἶδεν.]

99 Οἱ δὲ βάρβαροι ὥς ἀπῆραν ἐκ τῆς Δήλου,

The Persians
touch at the is-
lands and levy
troops and exact
hostages.

προσίσχον πρὸς τὰς νήσους, ἐνθεύτεν
δὲ στρατιὴν τε παρελάμβανον καὶ
ὁμήρους τῶν νησιωτέων παῖδας ἐλαμ-
βανον. ὥς δὲ περιπλέοντες τὰς νήσους προσ- 5

Carystus resists
but is forced to
surrender.

έσχον καὶ ἐς Κάρυστον (οὐ γὰρ δὴ σφί οἱ
Καρύστιοι οὔτε ὁμήρους ἐδίδουσιν
οὔτε ἔφασαν ἐπὶ πόλιν ἀστυγείτονας
στρατεύεσθαι, λέγοντες Ἐρέτριάν τε καὶ Ἀθή-
νας), ἐνθαῦτα τούτους ἐπολιόρκεόν τε καὶ τὴν γῆν 10
σφέων ἔκειρον, ἐς δὲ καὶ οἱ Καρύστιοι παρέστησαν
ἐς τῶν Περσέων τὴν γνώμην.

100 Ἐρετριεὺς δὲ πυνθανόμενοι τὴν στρατιὴν τὴν

The Eretrians
invoke Athenian
aid, which is
granted.

Περσικὴν ἐπὶ σφέας ἐπιπλέουσιν
Ἀθηναίων ἐδεήθησαν σφίσι βοηθοὺς
γενέσθαι. Ἀθηναῖοι δὲ οὐκ ἀπεί-

XCVIII. 18 καὶ—εἶδεν om. ABC. Post haec verba omnes
libri habent adnotationem quam damnavit Wesseling: δύναται
δὲ κατὰ Ἑλλάδα γλῶσσαν ταῦτα τὰ οὐνόματα, Δαρείος ἐρξίης,
Ξέρξης ἀρήιος, Ἀρτοξέρξης μέγας (μέγα Bekker) ἀρήιος. τούτους
μὲν δὴ τοὺς βασιλεῖς ὧδε ἂν ὀρθῶς κατὰ γλῶσσαν τὴν σφετέρην
Ἕλληνες καλέοιεν.

XCIX. 2 πρόσισχον z: πρόσισχοντο Rsn, πρόσισχοντο cett.
9 στρατεύεσθαι Dobree: στρατεύεσθαι.

5 παντο τὴν ἐπικουρίην, ἀλλὰ τοὺς τετρακισχειλίους
 <τοὺς> κληρουχέοντας τῶν ἵπποβοτέων Χαλκιδέων
 τὴν χώραν, τούτους σφι διδοῦσι τιμωρούς. τῶν
 δὲ Ἑρετριέων ἦν ἄρα οὐδὲν ὑγιὲς βούλευμα, οἱ
 μετεπέμποντο μὲν Ἀθηναίους, ἐφρόνεον δὲ διφα-
 10 σίας ἰδέας. οἱ μὲν γὰρ αὐτῶν ἐβου- The Eretrians
are divided a-
mong themselves.
 λεύοντο ἐκλιπεῖν τὴν πόλιν εἰς τὰ
 ἄκρα τῆς Εὐβοίης, ἄλλοι δὲ αὐτῶν ἴδια κέρδεα
 προσδεκόμενοι παρὰ τοῦ Πέρσεω οἴσεσθαι προδο-
 σίην ἐσκευάζοντο. μαθὼν δὲ τούτων
 15 ἐκάτερα ὡς εἶχε Αἰσχίνης ὁ Νόθωνος, On the advice
of Æschines the
Athenians leave
the island.
 ἐὼν τῶν Ἑρετριέων τὰ πρῶτα, φράζει
 τοῖσι ἤκουσι Ἀθηναίων πάντα τὰ παρεόντα σφι
 πρήγματα, προσεδεῖτό τε ἀπαλλάσσεσθαι σφεας
 εἰς τὴν σφετέρην, ἵνα μὴ προσαπόλωνται. οἱ δὲ
 20 Ἀθηναῖοι ταῦτα Αἰσχίνῃ συμβουλευσάντι πεί-
 θονται.

Καὶ οὗτοι μὲν διαβάντες εἰς Ὠρωπὸν ἔσφωζον 101
 σφέας αὐτούς· οἱ δὲ Πέρσαι πλέοντες The Persians
land in Eretria.
 κατέσχον τὰς νέας τῆς Ἑρετρικῆς
 χώρας κατὰ Ταμύνας καὶ Χοιρέας καὶ Αἰγίλια,
 5 κατασχόντες δὲ εἰς ταῦτα τὰ χωρία αὐτίκα ἵππους
 τε ἐξεβάλλοντο καὶ παρεσκευάζοντο ὡς προσοισό-
 μενοι τοῖσι ἐχθροῖσι. οἱ δὲ Ἑρετριεὲς ἐπεξελθεῖν
 μὲν καὶ μαχέσασθαι οὐκ ἐποιέοντο βουλὴν, εἴ πως
 δὲ διαφυλάξειαν τὰ τεῖχεα, τούτου σφι περί ἔμελε,

C. 6 τοὺς add. Krüger
 τεσθαι om. Rsv.

8 βούλευμα secl. Cobet

13 οἱ-

CI. 4 ταμύνας Valckenaer: τέμενος
 ἐς—χωρία del. Kallenberg

5 εἰς om. ABC,

8 μάχεσθαι ABC

On the seventh
day the city is be-
trayed.

ἐπεῖτε ἐνῖκα μὴ ἐκλιπεῖν τὴν πόλιν. 10
προσβολῆς δὲ γινομένης καρτερῆς πρὸς
τὸ τεῖχος ἔπιπτον ἐπὶ ἕξ ἡμέρας πολλοὶ μὲν ἀμ-
φοτέρων τῇ δὲ ἐβδόμῃ Εὐφορβός τε ὁ Ἀλκιμάχου
καὶ Φίλαγρος ὁ Κυνέω ἄνδρες τῶν ἀστῶν δόκιμοι
προδιδούσι τοῖσι Πέρσησι. οἱ δὲ ἐσελθόντες ἐς 15
τὴν πόλιν τοῦτο μὲν τὰ ἱερὰ συλήσαντες ἐνέ-
πρησαν, ἀποτινύμενοι τῶν ἐν Σάρδισι κατακαυ-
θέντων ἱερῶν, τοῦτο δὲ τοὺς ἀνθρώπους ἡνδρα-
ποδίσαντο κατὰ τὰς Δαρείου ἐντολάς.

- 102 Χειρωσάμενοι δὲ τὴν Ἑρέτριαν καὶ ἐπισχόντες
The Persians
land at Mara-
thon. ὀλίγας ἡμέρας ἔπλεον ἐς τὴν Ἀττικὴν,
 †κατέργοντές τε πολλὸν καὶ δοκέ-
 οντες ταῦτὰ τοὺς Ἀθηναίους ποιήσειν τὰ καὶ τοὺς
 Ἑρετριάας ἐποίησαν. καὶ ἦν γὰρ Μαραθῶν ἐπι- 5
 τηδεότατον χωρίον τῆς Ἀττικῆς ἐνιππεῦσαι καὶ
 ἀγχοτάτω τῆς Ἑρετρίης, ἐς τοῦτό σφι κατηγεῖτο
 Ἰππίης ὁ Πεισιστράτου.

- 103 Ἀθηναῖοι δὲ ὥς ἐπύθοντο ταῦτα, ἐβοήθεον καὶ
The Athenians
go out thither. αὐτοὶ ἐς τὸν Μαραθῶνα. ἦγον δὲ
 σφεας στρατηγοὶ δέκα, τῶν ὁ δέκατος
 ἦν Μιλτιάδης, τοῦ τὸν πατέρα Κίμωνα τὸν
 Στησαγόρεω κατέλαβε φυγεῖν ἐξ Ἀθηνέων Πεισί- 5
Of Miltiades
and his father
Cimon. στρατον τὸν Ἰπποκράτεος. καὶ αὐτῷ
 φεύγοντι Ὀλυμπιάδα ἀνελέσθαι τε-

CI. 14 Κυνέω Bredow: κυνέου.

CII. 2 τὴν: γῆν τὴν ABC 3 κατέργοντες: κατεργάζοντες
 B²Rsv, κατοργέοντες Dietsch, καταηλογέοντες Herwerden, καταγόν-
 τες Madvig, κατασπέρχοντες Nitsch, κατεπείγοντες (aut κατα-
 σπέρχοντές) τε τὸν πλόον? Stein 5 Μαραθῶν Rsv: ὁ Μαρ. P
 corr., ἡ ABC 6 χωρίον "fortasse spurium" Stein.

θρίππῳ συνέβη, καὶ ταύτην μὲν τὴν νίκην ἀνελό-
 μενόν μιν τὼντὸ ἐξενείκασθαι τῷ ὁμομητρίῳ
 10 ἄδελφεῷ Μιλτιάδῃ. μετὰ δὲ τῇ ὑστέρῃ Ὀλυμ-
 πιάδι τῇσι αὐτῇσι ἵπποισι νικῶν παραδιδοῖ
 Πεισιστράτῳ ἀνακηρυχθῆναι, καὶ τὴν νίκην πα-
 ρεῖς τούτῳ κατῆλθε ἐπὶ τὰ ἑωυτοῦ ὑπόσπονδος.
 καὶ μιν ἀνελόμενον τῇσι αὐτῇσι ἵπποισι ἄλλην
 15 Ὀλυμπιάδα κατέλαβε ἀποθαγεῖν ὑπὸ τῶν Πει-
 σιστράτου παίδων, οὐκέτι περιέοντος αὐτοῦ Πει-
 σιστράτου· κτείνουσι δὲ οὗτοί μιν κατὰ τὸ πρυ-
 τανήιον νυκτὸς ὑπέισαντες ἄνδρας. τέθαπται δὲ
 Κίμων πρὸ τοῦ ἄστεος, πέρην τῆς διὰ Κοίλης
 20 καλεομένης ὁδοῦ· καταντίον δ' αὐτοῦ αἱ ἵπποι
 τετάφεται αὐταὶ αἱ τρεῖς Ὀλυμπιάδας ἀνελό-
 μεναι. ἐποίησαν δὲ καὶ ἄλλαι ἵπποι ἤδη τὼντὸ
 τοῦτο Εὐαγόρεω Λάκωνος, πλέω δὲ τούτων οὐδαμαί.
 ὁ μὲν δὴ πρεσβύτερος τῶν παίδων τῷ Κίμωνι
 25 Στῆσαγόρῃς ἦν τηνικαῦτα παρὰ τῷ πατρί Μιλ-
 τιάδῃ τρεφόμενος ἐν τῇ Χερσονήσῳ, ὁ δὲ νεώτερος
 παρ' αὐτῷ Κίμωνι ἐν Ἀθήνησι, τοῦνομα ἔχων
 ἀπὸ τοῦ οἰκιστέω τῆς Χερσονήσου Μιλτιάδεω
 Μιλτιάδῃς.

Οὗτος δὲ ὢν τότε ὁ Μιλτιάδης ἦκων ἐκ τῆς 104
 Χερσονήσου καὶ ἐκπεφευγὼς διπλόον θάνατον
 ἐστρατήγει Ἀθηναίων. ἅμα μὲν γὰρ οἱ Φοίνικες
 αὐτὸν οἱ ἐπιδιώξαντες μέχρι Ἰμβρου περὶ πολλοῦ
 5 ἐποιέοντο λαβεῖν τε καὶ ἀναγαγεῖν παρὰ βασιλέα·
 ἅμα δὲ ἐκφυγόντα τε τοίτους καὶ ἀπικόμενον ἐς

CIII. 8 ἀνελόμενον Psv: ἀνελόμενός R, ἀνελομένῳ ABC
 21 τετάφεται ABC 27 ἐν οἰκ. PRsv 29 Μιλτιάδῃ Rsv.

τὴν ἑωυτοῦ δοκέοντά τε εἶναι ἐν σωτηρίῃ ἤδη,
τὸ ἐνθευτέν μιν οἱ ἐχθροὶ ὑποδεξάμενοι καὶ ὑπὸ
δικαστήριον [αὐτὸν] ἀγαγόντες ἐδίωξαν τυραυνίδος
τῆς ἐν Χερσονήσῳ. ἀποφυγὼν δὲ καὶ τούτους 10
στρατηγὸς οὕτω Ἀθηναίων ἀπεδέχθη, αἰρεθεὶς
ὑπὸ τοῦ δήμου.

- 105 Καὶ πρῶτα μὲν ἔοντες ἔτι ἐν τῷ ἄστει οἱ
στρατηγοὶ ἀποπέμπουσι ἐς Σπάρτην
κῆρυκα Φιλιππίδην, Ἀθηναῖον μὲν
ἄνδρα, ἄλλως δὲ ἡμεροδρόμον τε καὶ
τούτο μελετῶντα· τῷ δὴ, ὡς αὐτός τε ἔλεγε 5
Φιλιππίδης καὶ Ἀθηναίοισι ἀπήγγελλε, περὶ τὸ
Παρθένιον ὄρος τὸ ὑπὲρ Τεγέης ὃ Πᾶν περιπίπ-
τει. βώσαντα δὲ τοῦτομα τοῦ Φιλιππίδew τὸν
Πᾶνα Ἀθηναίοισι κελεύσαι ἀπαγγεῖλαι, δι' ὃ τι
ἑωυτοῦ οὐδεμίαν ἐπιμελείην ποιεύονται, ἔοντος 10
εὐνόου Ἀθηναίοισι καὶ πολλαχῇ <μὲν> γενο-
μένου σφι ἤδη χρησίμου, τὰ δ' ἔτι καὶ ἐσομένου.
καὶ ταῦτα μὲν Ἀθηναῖοι καταστάντων σφι εὖ
ἤδη τῶν πρηγμάτων, πιστεύσαντες εἶναι ἀληθέα
ιδρύσαντο ὑπὸ τῇ ἀκροπόλει Πανὸς ἱερόν, καὶ 15
αὐτὸν ἀπὸ ταύτης τῆς ἀγγελίης θυσίῃσι ἐπετείοισι
καὶ λαμπάδι ἱλάσκονται.

- 106 Τότε δὲ πεμφθεὶς ὑπὸ τῶν στρατηγῶν ὁ
Φιλιππίδης οὗτος, ὅτε πέρ οἱ ἔφη καὶ τὸν Πᾶνα

CIV. 9 αὐτὸν om. Rsv
Herwerden.

ἀγαγόντες: ὑπαγαγόντες

CV. 3 Φιλιππίδην Rsv: Φειδιππίδην. Etiam in vvs 6, 8 et
c. 106. 2 teste Holder formam Φιλιππίδης habent Rsv 5 γε
Krüger, probante Herwerden 11 μὲν add. Naber, prob.
Herwerden 12 σφι Schaefer: σφίσι 13 σφι pro σφίσι
Stein.

φανῆναι, δευτεραῖος ἐκ τοῦ Ἀθηναίων ἄστεος ἦν
 ἐν Σπάρτῃ, ἀπικόμενος δὲ ἐπὶ τοὺς ἄρχοντας
 5 ἔλεγε· ὦ Λακεδαιμόνιοι, Ἀθηναῖοι ὑμέων δέονται
 σφίσι βοηθῆσαι καὶ μὴ περιδεῖν πόλιν ἀρχαιο-
 τάτην ἐν τοῖσι Ἑλλησι δουλοσύνη περιπεσοῦσαν
 πρὸς ἀνδρῶν βαρβάρων· καὶ γὰρ νῦν Ἑρέτριά τε
 ἠνδραπόδισται καὶ πόλι λογίμῳ ἢ Ἑλλάς γέγονε
 10 ἀσθενεστέρα. ὁ μὲν δὴ σφι τὰ ἐντε- The Lacedæ-
 monians resolve
 to give their aid,
 but have to wait
 for the full moon.
 ταλμένα ἀπήγγελλε, τοῖσι δὲ ἔαδε
 μὲν βοηθεῖν Ἀθηναίοισι, ἀδύνατα δέ
 σφι ἦν τὸ παραντίκα ποιεῖν ταῦτα οὐ βουλομέ-
 νοισι λύειν τὸν νόμον· ἦν γὰρ ἱσταμένου τοῦ
 15 μηνὸς εἰνάτη, εἰνάτη δὲ οὐκ ἐξελεύσεσθαι ἔφασαν
 μὴ οὐ πλήρεος ἐόντος τοῦ κύκλου.

Οὗτοι μὲν νυν τὴν πανσέληνον ἔμενον, τοῖσι 107
 δὲ βαρβάροισι κατηγείτο Ἰππίης ὁ Vision of Hip-
 pias.
 Πεισιστράτου ἐς τὸν Μαραθῶνα, τῆς
 παροιχομένης νυκτὸς ὄψιν ἰδὼν τοιήνδε· ἐδόκει
 5 ὁ Ἰππίης τῇ μητρὶ τῇ ἐωυτοῦ συνευνηθῆναι.
 συνεβάλετο ὦν ἐκ τοῦ ὀνείρου κατελθὼν ἐς τὰς
 Ἀθήνας καὶ ἀνασωσάμενος τὴν ἀρχὴν τελευτήσειν
 ἐν τῇ ἐωυτοῦ γηραιός. ἐκ μὲν δὴ τῆς ὄψιος συνε-
 βάλετο ταῦτα, τότε δὲ κατηγεόμενος τοῦτο μὲν τὰ
 10 ἀνδράποδα τὰ ἐξ Ἑρετρίης ἀπέβησε ἐς τὴν νῆσον
 τὴν Στυρέων, καλεομένην δὲ Αἰγίλειαν, τοῦτο δὲ
 καταγομένας ἐς τὸν Μαραθῶνα τὰς νέας ὥρμιζε
 οὗτος, ἐκβάντας τε ἐς γῆν τοὺς βαρβάρους διέ-

CVI. 14 ἱσταμένου Rsv Plut.: ἱσταμένη ABC 15 εἰνάτη,
 εἰνάτη δὲ L: εἰνάτη δὲ Plut. Mor. p. 862, εἰνάτη, οἱ δὲ Cobet.

CVII. 4 ἐν τῷ ὕπνῳ add. Ppr. post τοιήνδε, P corr. Rsv post
 ἰδὼν 11 αἰγλείην ABC

τασσε. καὶ οἱ ταῦτα διέποντι ἐπῆλθε πταρεῖν τε καὶ βῆξαι μέζον ἢ ὥς ἐώθει· οἷα δέ οἱ πρεσ- 15
βυτέρῳ ἔοντι τῶν ὀδόντων οἱ πλέονες ἐσεύοντο.
τούτων ὦν ἓνα τῶν ὀδόντων ἐκβάλλει ὑπὸ βίης
βήξας· ἐκπεσόντος δὲ ἐς τὴν ψάμμον αὐτοῦ
ἐποιεῖτο σπουδὴν πολλὴν ἐξευρεῖν. ὥς δὲ οὐκ
ἐφαίνετό οἱ ὁ ὀδὼν, ἀναστενάξας εἶπε πρὸς τοὺς 20
παραστάτας· Ἡ γῆ ἥδε οὐκ ἡμετέρη ἐστὶ οὐδέ
μιν δυνησόμεθα ὑποχειρίην ποιήσασθαι· ὁκόσον
δέ τί μοι μέρος μετῆν, ὁ ὀδὼν μετέχει.

108 Ἰππίης μὲν δὴ ταύτῃ τὴν ὄψιν συνεβάλετο
ἐξεληλυθέναι· Ἀθηναίοισι δὲ τεταγμένοισι ἐν
The Athenians are joined by the
Plataeans. τεμένει Ἡρακλέος ἐπῆλθον βοηθέοντες
Πλαταιέες πανδημεῖ· καὶ γὰρ καὶ
ἐδεδώκεσαν σφέας αὐτοὺς τοῖσι Ἀθηναίοισι οἱ 5
Πλαταιέες, καὶ πόρους ὑπὲρ αὐτῶν οἱ Ἀθηναῖοι
συχνοὺς ἤδη ἀναραιρέατο· ἔδοσαν δὲ ὧδε. πιεζό-
μενοι ὑπὸ Θηβαίων οἱ Πλαταιέες ἐδίδοσαν πρῶτα
παρατυχοῦσι Κλεομένει τε τῷ Ἀναξανδρίδew καὶ
Of the origin of the friendship be-
tween the Athe-
nians and the
Plataeans. Λακεδαιμονίοισι σφέας αὐτούς. οἱ δὲ 10
οὐ δεκόμενοι ἔλεγόν σφι τάδε· Ἡμεῖς
μὲν ἑκαστέρῳ τε οἰκέομεν καὶ ὑμῖν
τοιγὰδε τις γίνοιτ' ἂν ἐπικουρίῃ ψυχρῇ· φθαίητε
γὰρ ἂν πολλάκις ἐξανδραποδισθέντες ἢ τινα
πυθέσθαι ἡμέων. συμβουλευόμεν δὲ ὑμῖν δοῦναι 15
ὑμέας αὐτοὺς Ἀθηναίοισι, πλησιοχώροισί τε ἄν-
δράσι καὶ τιμωρεῖν ἐοῦσι οὐ κακοῖσι. ταῦτα

CVII. 15 μέζον B²Rsv: μεζόνως P, μειζόνως ABC 16 οἱ
omi. PRsv 19 πολλὴν σπουδὴν PRsv 21 παριστάντας Rsv.

CVIII. 7 ἀναραιρέατο Bekker: ἀναιρέατο Rsv, ἀναιρέοντο cett.
14 <πρὶν> ἢ Herwerden

συνεβούλευον οἱ Λακεδαιμόνιοι οὐ κατὰ εὐνοίην
 οὕτω τῶν Πλαταιέων ὥς βουλόμενοι τοὺς Ἀθη-
 20 ναίους ἔχειν πόνους συνεστέωτας Βοιωτοῖσι. Λακε-
 δαιμόνιοι μὲν νυν Πλαταιεῦσι ταῦτα συνεβούλευον,
 οἱ δὲ οὐκ ἠπίστησαν, ἀλλ' Ἀθηναίων ἱερὰ ποιούν-
 των τοῖσι δυνώδεκα θεοῖσι ἰκέται ἰζόμενοι ἐπὶ τὸν
 Βωμὸν ἐδίδοσαν σφέας αὐτούς. Θηβαῖοι δὲ πυθό-
 25 μενοι ταῦτα ἐστράτευσον ἐπὶ τοὺς Πλαταιέας.
 Ἀθηναῖοι δὲ σφί ἐβοήθεον. μελλόντων δὲ συνάπ-
 τειν μάχην Κορίνθιοι οὐ περιεΐδον, παρατυχόντες
 δὲ καὶ καταλλίξαντες ἐπιτρεψάντων ἀμφοτέρων
 οὕρισαν τὴν χώραν ἐπὶ τοισίδε, ἔαν Θηβαίους
 30 Βοιωτῶν τοὺς μὴ βουλομένους ἐς Βοιωτοὺς τελεῖν.
 Κορίνθιοι μὲν δὴ ταῦτα γνόντες ἀπαλλάσσοντο,
 Ἀθηναίοισι δὲ ἀπιούσι ἐπεθήκαντο Βοιωτοί, ἐπιθέ-
 μενοι δὲ ἐσώθησαν τῇ μάχῃ. ὑπερβάντες δὲ οἱ
 Ἀθηναῖοι τοὺς οἱ Κορίνθιοι ἔθηκαν Πλαταιεῦσι
 35 εἶναι οὔρους, τούτους ὑπερβάντες τὸν Ἀσωπὸν
 αὐτὸν ἐποίησαντο οὔρον Θηβαίοισι πρὸς Πλα-
 ταιέας εἶναι καὶ Ὑσιάς. ἔδοσαν μὲν δὴ οἱ Πλα-
 ταιέες σφέας αὐτοὺς Ἀθηναίοισι τρόπῳ τῷ εἰρη-
 μένῳ, ἤκον δὲ τότε ἐς Μαραθῶνα βοηθέοντες.

Τοῖσι δὲ Ἀθηναίων στρατηγοῖσι ἐγίνοντο δίχα 109
 αἱ γινῶμαι, τῶν μὲν οὐκ ἐώντων συμβαλεῖν, ὀλίγους
 γὰρ εἶναι στρατιῇ τῇ Μήδων [συμ- It is determined
 βάλλειν], τῶν δὲ καὶ Μιλτιάδεω κε- by the casting
 5 λευόντων. ὥς δὲ δίχα τε ἐγίνοντο καὶ vote of the pole-
 march to give
 battle.

CVIII. 18 τὴν εὐνοίαν ABC
 25 ἐστρατεύοντο ABC.

19 τῶν : τὴν Kallenberg

CIX. 3 συμβαλεῖν CRsv secl, Stein 4 τῶν δὲ <ἐν δὲ> Naber

ἐνίκα ἢ χείρων τῶν γνωμέων, ἐνθαῦτα, ἦν γὰρ
 ἐνδέκατος ψηφιδοφόρος ὁ τῷ κυάμῳ λαχὼν Ἀθη-
 ναίων πολεμαρχεῖν (τὸ παλαιὸν γὰρ Ἀθηναῖοι
 ὁμόψηφον τὸν πολέμαρχον ἐποιέοντο τοῖσι στρα-
 τηγοῖσι), ἦν δὲ τότε πολέμαρχος Καλλίμαχος 10
 Ἀφιδναῖος, πρὸς τοῦτον ἐλθὼν Μιλτιάδης ἔλεγε
 τάδε· Ἐν σοὶ νῦν, Καλλίμαχε, ἐστὶ ἡ καταδου-
 λῶσαι Ἀθήνας ἢ ἐλευθέρας ποιήσαντα μνημόσυνον
 λιπέσθαι ἐς τὸν ἅπαντα ἀνθρώπων βίον οἶον οὐδὲ
 Ἀρμόδιός τε καὶ Ἀριστογείτων [λείπουσι]. νῦν 15
 γὰρ δὴ, ἐξ οὗ ἐγένοντο Ἀθηναῖοι, ἐς κίνδυνον
 ἤκουσι μέγιστον, καὶ ἦν μὲν γε ὑποκύψωσι τοῖσι
 Μήδοισι, δέδοκται τὰ πείσονται παραδεδομένοι
 Ἰππῖν, ἦν δὲ περιγένηται αὕτη ἡ πόλις, οἷη τέ
 ἐστὶ πρώτη τῶν Ἑλληνίδων πολιῶν γενέσθαι. 20
 κῶς ὦν δὴ ταῦτα οἶά τέ ἐστὶ γενέσθαι, καὶ κῶς ἐς
 σέ τοι τούτων ἀνήκει τῶν πρηγμάτων τὸ κῦρος
 ἔχειν, νῦν ἔρχομαι φράσων. ἡμέων τῶν στρατηγῶν
 ἐόντων δέκα δίχρα γίνονται αἱ γνώμαι, τῶν μὲν
 κελευόντων συμβάλλειν, τῶν δὲ οὐ. ἦν μὲν νυν 25
 μὴ συμβάλωμεν, ἔλπομαί τινα στάσιν μεγάλην
 διασεῖσειν ἐμπεσοῦσαν τὰ Ἀθηναίων φρονήματα
 ὥστε μηδίσαι· ἦν δὲ συμβάλωμεν πρὶν τι καὶ
 σαθρὸν Ἀθηναίων μετεξετέροισι ἐγγενέσθαι, θεῶν
 τὰ ἴσα νεμόντων οἰοί τέ εἴμεν περιγενέσθαι τῇ 30
 συμβολῇ. ταῦτα ὦν πάντα ἐς σέ νῦν τείνει καὶ

CIX. 10 ἦν τε Reiz 13 μνημόσυνον PRsv: μνημόσυνα et mox
 οἶον. Vulgo editur μνημόσυνα mutato οἶον in οἶα, praeunte
 Schäfer 15 λείπουσι secl. Stein 18 δέδεκται B² Reiske
 22 σέ τοι Eltz: σέ τι 25 κελευόντων τῶν δὲ οὐ συμβάλλειν
 ABC, κελευόντων συμβάλλειν (-λεῖν sv) τῶν δὲ οὐ συμβαλεῖν Rsv

ἐκ σέο ἡρτηται· ἦν γὰρ σὺ γνώμη τῇ ἐμῇ προσθῇ,
 ἔσται τοι πατρίς τε ἐλευθέρη καὶ πόλις πρώτη τῶν
 ἐν τῇ 'Ελλάδι· ἦν δὲ <τὴν> τῶν ἀποσπενδόντων
 35 τὴν συμβολὴν ἔλη, ὑπάρξει τοι τῶν ἐγὼ κατέλεξα
 ἀγαθῶν τὰ ἐναντία.

Ταῦτα λέγων ὁ Μιλτιάδης προσκτᾶται τὸν 110
 Καλλίμαχον· προσγενομένης δὲ τοῦ The generals who supported Miltiades sur-
 πολεμάρχου τῆς γνώμης ἐκεκύρωτο render their com-
 συμβάλλειν. μετὰ δὲ οἱ στρατηγοὶ mand in turn to him, but he waits
 5 τῶν ἡ γνώμη ἔφερε συμβάλλειν, ὡς till his own turn comes.
 ἐκάστου αὐτῶν ἐγίνετο πρυτανίῃ τῆς ἡμέρης,
 Μιλτιάδῃ παρεδίδοσαν· ὁ δὲ δεκόμενος οὔτι κω
 συμβολὴν ἐποιεῖτο, πρὶν γε δὴ αὐτοῦ πρυτανίῃ
 ἐγένητο.

Ὡς δὲ ἐς ἐκείνουν περιῆλθε, ἐνθαῦτα δὴ ἐτάσσον- 111
 το ὧδε οἱ Ἀθηναῖοι ὡς συμβαλέοντες· The Greek order of battle.
 τοῦ μὲν δεξιοῦ κέρεος ἡγεῖτο ὁ πολέμαρ-
 χος Καλλίμαχος· ὁ γὰρ νόμος τότε εἶχε οὕτω τοῖσι
 5 Ἀθηναίοισι, τὸν πολέμαρχον ἔχειν κέρας τὸ δεξιόν.
 ἡγεομένου δὲ τούτου ἐξεδέκοντο ὡς ἡριθμέοντο αἱ
 φυλαί, ἐχόμεναι ἀλλήλων· τελευταῖοι δὲ ἐτάσ-
 σοντο, ἔχοντες τὸ εὐώνυμον κέρας, Πλαταιέες.
 ἀπὸ ταύτης δὲ σφί τῆς μάχης Ἀθηναίων θυσίας
 10 ἀναγόντων καὶ τὰς πανηγύρις τὰς ἐν τῇσι πεν-
 τετηρίσι γινομένας κατεύχεται ὁ κῆρυξ ὁ Ἀθη-

CIX. 32 ἦν <μὲν> Cobet 33 ἔσται Cobet : ἔστι 34 τὴν
 inseruit Reiske τῇ τῶν Cobet, del. ἔλη.

CX. 7 <οὐ> δεκόμενος Herwerden.

CXI. 4 τότε om. PRs 6 αἱ ἰ' (i.e. αἱ δέκα) Cobet 9 δὲ
 Herw.: γὰρ, secl. Stein θυσίας ἀθηναίων PRsv 10 καὶ s
 Herwerden: ἐς PR, ἐς τὰς ABC

ναῖος ἅμα τε Ἀθηναίοισι λέγων γίνεσθαι τὰ ἀγαθὰ καὶ Πλαταιεῦσι. τότε δὲ τασσομένων τῶν Ἀθηναίων ἐν τῷ Μαραθῶνι ἐγίνετο τοιόνδε τι· τὸ στρατόπεδον ἐξισούμενον τῷ Μηδικῷ στρατο- 15 πέδῳ, τὸ μὲν αὐτοῦ μέσον ἐγίνετο ἐπὶ τάξις ὀλίγας, καὶ ταύτῃ ἦν ἀσθενέστατον τὸ στρατόπεδον, τὸ δὲ κέρας ἐκάτερον ἔρρωτο πλήθει.

- 112 Ὡς δὲ σφι διετέτακτο καὶ τὰ σφάγια ἐγίνετο καλὰ, ἐνθαῦτα ὥς ἀπείθησαν οἱ Ἀθηναῖοι, δρόμῳ ἔεντο ἐς τοὺς βαρβάρους. ἦσαν δὲ ^{The Greeks advance at a run.} στάδιοι οὐκ ἐλάσσονες τὸ μεταίχμιον αὐτῶν ἢ ὀκτώ. οἱ δὲ Πέρσαι ὀρέοντες δρόμῳ 5 ἐπιόντας παρεσκευάζοντο ὥς δεξίμενοι, μανίην τε τοῖσι Ἀθηναίοισι ἐπέφερον καὶ πάγχυ ὀλεθρίην, ὀρέοντες αὐτοῖς ὀλίγους, καὶ τούτους δρόμῳ ἐπειγομένους οὔτε ἵππου ὑπαρχούσης σφι οὔτε τοξευμάτων. ταῦτα μὲν νυν οἱ βάρβαροι κατεΐκαζον. 10 Ἀθηναῖοι δὲ ἐπείτε ἀθρόοι προσέμειξαν τοῖσι βαρβάροισι, ἐμάχοντο ἀξίως λόγου. πρῶτοι μὲν γὰρ Ἑλλήνων πάντων τῶν ἡμεῖς ἴδμεν δρόμῳ ἐς πολέμους ἐχρήσαντο, πρῶτοι δὲ ἀνέσχοντο ἐσθῆτά τε Μηδικὴν ὀρέοντες καὶ τοὺς ἄνδρας ταύτην ἐσθη- 15 μένους· τέως δὲ ἦν τοῖσι Ἑλλησι καὶ τοῦνομα τὸ Μήδων φόβος ἀκούσαι.

- 113 Μαχομένων δὲ ἐν τῷ Μαραθῶνι χρόνος ἐγίνετο πολλός. καὶ τὸ μὲν μέσον τοῦ στρατοπέδου ἐνίκων

CXI. 12 τὰ om. PRsv 14 ἐγένετο ABC.

CXII. 8 αὐτοὺς ἐόντας Rsv 15 καὶ ἄνδρας τοὺς Krüger, καὶ ἄνδρας Cobet, καὶ τοὺς —ἐσθημένους secl. Naber Herwerden delete praecedente τε.

οἱ βάρβαροι, τῇ Πέρσαι τε αὐτοὶ καὶ The Persians
 Σάκαι ἐτετάχατο· κατὰ τοῦτο μὲν δὴ are victorious in
 5 ἐνίκων οἱ βάρβαροι καὶ ῥήξαντες ἐδίω- the centre, the
 κουν ἐς τὴν μεσόγαιαν, τὸ δὲ κέρας ἐκάτερον ἐνίκων Greeks on the two
 Ἀθηναῖοί τε καὶ Πλαταιέες. νικῶντες δὲ τὸ μὲν wings.
 τετραμμένον τῶν βαρβάρων φεύγειν ἔων, τοῖσι δὲ
 τὸ μέσον ῥήξασι αὐτῶν συναγαγόντες The Greek
 10 τὰ κέρα [ἀμφοτέρα] ἐμάχοντο, καὶ wings encounter
 ἐνίκων Ἀθηναῖοι. φεύγουσι δὲ τοῖσι the Persian centre.
 Πέρσησι εἶποντο κόπτοντες, ἐς ὃ ἐπὶ The Persians
 τὴν θάλασσαν ἀπικόμενοι πῦρ τε αἴτεον καὶ are routed and
 ἐπελαμβάνοντο τῶν νεῶν. driven to the sea.

Καὶ τοῦτο μὲν ἐν τούτῳ τῷ πόνῳ ὁ πολέμαρχος 114
 [Καλλίμαχος] διαφθείρεται, ἀνὴρ γενόμενος ἀγα-
 θός, ἀπὸ δ' ἔθανε τῶν στρατηγῶν Στησίλεως ὁ
 Θρασύλεω· τοῦτο δὲ Κυνέγειρος ὁ Εὐφορίωνος
 5 ἐνθαῦτα ἐπιλαβόμενος τῶν ἀφλάστων νεός, τὴν
 χεῖρα ἀποκοπεῖς πελέκει πίπτει, τοῦτο δὲ ἄλλοι
 Ἀθηναίων πολλοί τε καὶ ὀνόμαστοί.

Ἐπτά μὲν δὴ τῶν νεῶν ἐπεκράτησαν τρόπῳ 115
 τοιῷδε Ἀθηναῖοι, τῇσι δὲ λειπῇσι οἱ Seven of their
 βάρβαροι ἐξανακρουσάμενοι καὶ ἀνα- ships are cap-
 λαβόντες ἐκ τῆς νήσου ἐν τῇ ἔλιπον τὰ ἐξ Ἐρετ- tured.
 5 ρίης ἀνδράποδα, περιέπλεον Σούνιον, βουλόμενοι
 φθῆναι τοὺς Ἀθηναίους ἀπικόμενοι ἐς τὸ ἄστυ.
 αἰτὶν δὲ ἔσχε Ἀθηναίοισι ἐξ Ἀλκμε- The Persians
 ωνιδέων μηχανῆς αὐτοὺς ταῦτ' ἐπινοη- sail to Athens on
a given signal.

CXIII. 10 ἀμφοτέρα om. PRsv.

CXIV. 2 Καλλίμαχος om. ABC

CXV. 2 τοιούτῳ ABC

5 ἐπιλαμβανόμενος ABC.

7 αἰτὶν ABC

ἐν add. ABd

8 αὐτοῖσι ABC.

θῆναι· τούτους γὰρ συνθεμένους τοῖσι Πέρσησι ἀναδέξαι ἀσπίδα εὐοῦσι ἤδη ἐν τῇσι νηυσί. 10

- 116 Οὗτοι μὲν δὴ περιέπλεον Σούνιον· Ἀθηναῖοι δὲ ὡς ποδῶν εἶχον [τάχιστα] ἐβοήθεον ἐς τὸ ἄστυ, καὶ ἔφθησάν τε ἀπικόμενοι πρὶν ἢ τοὺς βαρβάρους ἥκειν, καὶ ἐστρατοπεδεύσαντο ἀπιγμένοι ἐξ Ἡρακλείου τοῦ 5 ἐν Μαραθῶνι ἐν ἄλλῳ Ἡρακλείῳ τῷ ἐν Κυνοσάργει. οἱ δὲ βάρβαροι τῇσι νηυσὶ ὑπεραιωρηθέντες Φαλήρου (τοῦτο γὰρ ἦν ἐπιήμιον τότε τῶν Ἀθηναίων) ὑπὲρ τούτου ἀνοκωχείσαντες τὰς νέας ἀπέπλεον ὀπίσω ἐς τὴν Ἀσίην. 10

- 117 Ἐν ταύτῃ τῇ ἐν Μαραθῶνι μάχῃ ἀπέθανον τῶν βαρβάρων κατὰ ἑξακισχειλίους καὶ 5 τετρακοσίους ἄνδρας, Ἀθηναίων δὲ ἑκατὸν καὶ ἐνενήκοντα καὶ δύο. ἔπεσον μὲν ἀμφοτέρων τοσοῦτοι· συνήνεικε δὲ αὐτόθι θῶμα γενέσθαι τοιόνδε, Ἀθηναῖον ἄνδρα Ἐπίζηλον τὸν Κου- 10 φαγόρεω ἐν τῇ συστάσι μαχόμενόν τε καὶ ἄνδρα γινόμενον ἀγαθὸν τῶν ὁμμάτων στερηθῆναι, οὔτε πληγέντα οὐδὲν τοῦ σώματος οὔτε βληθέντα, καὶ τὸ λοιπὸν τῆς ζῆς διατελεῖν 10 ἀπὸ τοῦτου τοῦ χρόνου ὄντα τυφλόν. λέγειν δὲ αὐτὸν περὶ τοῦ πάθεος ἤκουσα τοιόνδε τινὰ λόγον, ἄνδρα οἱ δοκεῖν ὀπλίτην ἀντιστῆναι μέγαν, τοῦ τὸ γένειον τὴν ἀσπίδα πᾶσαν σκιάζειν· τὸ δὲ φᾶσμα

CXVI. 2 τάχιστα suspectum multis 8 ἐπίνειον L 9 ἀνα-
κωχεύσαντες L.

CXVII. 4 καὶ post ἑκατὸν om. PRsv 5 τοιόνδε γενέσθαι
PRsv 12 ἤκουσα ante περὶ PRsv.

15 τοῦτο ἑωυτὸν μὲν παρεξελθεῖν, τὸν δὲ ἑωυτοῦ
 παραστάτην ἀποκτεῖναι. ταῦτα μὲν δὴ Ἐπίζηλον
 ἐπυθόμεν λέγειν.

Δᾶτις δὲ πορευόμενος ἅμα τῷ στρατῷ εἰς τὴν 118
 Ἀσίην, ἐπεῖτε ἐγένετο ἐν Μυκόνῳ, In consequence
 of a vision Datis
 restores a statue
 of Apollo.
 εἶδε ὄψιν ἐν τῷ ὕπνῳ. καὶ ἥτις μὲν
 ἦν ἡ ὄψις, οὐ λέγεται, ὁ δέ, ὡς ἡμέρη
 5 τάχιστα ἐπέλαμψε, ζήτησιν ἐποιεῖτο τῶν νεῶν,
 εὐρῶν δὲ ἐν Φοινίσσῃ [νηὶ] ἄγαλμα Ἀπόλλωνος
 κεχρυσωμένον ἐπυνθάνετο ὁκόθεν σεσυλημένον
 εἶη, πυθόμενος δὲ ἐκ τοῦ ἦν ἱεροῦ, ἔπλει τῇ ἑωυτοῦ
 νηὶ εἰς Δῆλον· καὶ ἀπίκατο γὰρ τηνικαῦτα οἱ
 10 Δῆλιοι ὀπίσω εἰς τὴν νῆσον, κατατίθεται τε εἰς τὸ
 ἱερὸν τῷγαλμα καὶ ἐντέλλεται τοῖσι Δηλίοισι
 ἀπαγαγεῖν τῷγαλμα εἰς Δῆλιον τὸ Θηβαίων· τὸ δ'
 ἔστι ἐπὶ θαλάσῃ Χαλκίδος καταντίον. Δᾶτις
 μὲν δὴ ταῦτα ἐντειλάμενος ἀπέπλει, τὸν δὲ ἀν-
 15 δριάντα τοῦτον Δῆλιοι οὐκ ἀπήγαγον, ἀλλὰ μιν
 δι' ἐτέων εἴκοσι Θηβαῖοι αὐτοὶ ἐκ θεοπροπίου
 ἐκομίσαντο ἐπὶ Δῆλιον.

Τοὺς δὲ τῶν Ἐρετριέων ἀνδραποδισμένους 119
 Δᾶτις τε καὶ Ἀρταφρένης, ὡς προσέσχον εἰς τὴν
 Ἀσίην πλέοντες, ἀνήγαγον εἰς Σοῦσα. How the Ere-
 trian captives are
 settled by Darius
 at Ardericca,
 βασιλεὺς δὲ Δαρεῖος, πρὶν μὲν αἰχ-
 5 μαλώτους γενέσθαι τοὺς Ἐρετριάς,
 ἐνεῖχε σφι δεινὸν χόλον, οἷα ἀρξάντων ἀδικίης

CXVIII. 2 ἐγένετο Rsv 5 ζήτησιν: ἐξετασιν Valckenaer
 6 νηὶ φοινίσσῃ ABC, φοινίσσῃ νηὶ PRsv, νηὶ oim. Suidas 8 ἐκ
 τοῦ Struve: ἐξ οὗ.

CXIX. 2 εἰς: πρὸς ABC 3 ἀνήγαγον PRsv: ἤγαγον

προτέρων τῶν Ἑρετριέων· ἐπεῖτε δὲ εἶδέ σφεας
 ἀπαχθέντας παρ' ἐωυτὸν καὶ ἐωυτῷ ὑποχειρίους
 ἔοντας, ἐποίησε κακὸν ἄλλο οὐδέν, ἀλλὰ σφεας
 τῆς Κισσίης χώρας κατοίκησε ἐν σταθμῷ ἐωυτοῦ 10
 τῷ ὄνομά ἐστι Ἀρδέρικκα, ἀπὸ μὲν Σούσων δέκα
 καὶ διηκοσίους σταδίους ἀπέχοντι,
 near which is a wonderful well. τεσσαράκοντα δὲ ἀπὸ τοῦ φρέατος τὸ
 παρέχεται τριφασίας ἰδέας· καὶ γὰρ ἄσφαλτον
 καὶ ἄλας καὶ ἔλαιον ἀρύσσονται ἐξ αὐτοῦ τρόπῳ 15
 τοιῷδε· ἀντλείται μὲν κηλωνήϊω, ἀντὶ δὲ γαυλοῦ
 ἡμισυ ἀσκοῦ οἱ προσδέδεται· ὑποτύψας δὲ τούτῳ
 ἀντλεῖ καὶ ἔπειτα ἐγχεῖ ἐς δεξαμενὴν· ἐκ δὲ ταύτης
 < ἄλλο > ἐς ἄλλο διαχεόμενον τράπεται τριφασίας
 ὁδοῦς· καὶ ἡ μὲν ἄσφαλτος καὶ οἱ ἄλας πηγνυνται 20
 παραυτίκα, τὸ δὲ ἔλαιον . . . < ἔλαιον > οἱ Πέρσαι
 καλέουσι τοῦτο ῥαδινάκην· ἔστι δὲ μέλαν καὶ
 ὀδμὴν παρεχόμενον βαρέαν· ἐνθαῦτα τοὺς Ἑρετ-
 ριάας κατοίκησε βασιλεὺς Δαρεῖος, οἱ καὶ μέχρι
 ἐμέο εἶχον τὴν χώραν ταύτην, φυλάσσοντες τὴν 25
 ἀρχαίην γλῶσσαν.

- 120 Τὰ μὲν δὴ περὶ Ἑρετριέας ἔσχε οὕτω· Λακε-
 δαιμονίων δὲ ἦκον ἐς τὰς Ἀθήνας δισχείλιοι μετὰ
 τὴν πανσέληνον, ἔχοντες σπουδὴν πολ-
 λὴν καταλαβεῖν, οὕτω ὥστε τριταῖοι
 ἐκ Σπάρτης ἐγένοντο ἐν τῇ Ἀττικῇ. ὕστεροι δὲ 5
 ἀπικόμενοι τῆς συμβολῆς ἰμείροντο ὁμῶς θείσας-

Lacedæmonian
 forces arrive after
 the battle.

CXIX. 8 ὑποχειρίους ἐωυτῷ PRsv 15 ἀρύσσονται Dindorf
 17 οἱ om. PRsv 19 ἄλλο add. Herwerden 21 lacunam
 statuit Cobet, repetito ἔλαιον. lacunam ita supplet s, ἔλαιον ἐν
 ἀγγείοις συνάγουσι τὸ.

CXX. 4 τριταῖοι μετὰ τὴν πανσέληνον ABC.

θαι τοὺς Μήδους· ἐλθόντες δὲ ἐς τὸν Μαραθῶνα
ἐθειήσαντο. μετὰ δὲ αἰνέοντες Ἀθηναίους καὶ τὸ
ἔργον αὐτῶν ἀπαλλάσσουντο ὑπίσω.

Θῶμα δέ μοι καὶ οὐκ ἐνδέκομαι τὸν λόγον, 121
Ἀλκμεωνίδας ἂν κοτε ἀναδέξαι Πέρ-
σησι ἐκ συνθήματος ἀσπίδα, βουλο-
μένους ὑπὸ βαρβάροισί τε εἶναι Ἀθη-
5 ναίους καὶ ὑπὸ Ἰππίῃ· οὔτινες μῦλλον ἢ ὁμοίως
Καλλίῃ τῷ Φαινίππου, Ἰππονίκου δὲ πατρί,
φαίνονται μισοτύραννοι ἔοντες. Καλλίης τε γὰρ
μῦνος Ἀθηναίων ἀπάντων ἐτόλμα,
ὅκως Πεισίστρατος ἐκπέσοι ἐκ τῶν
10 Ἀθηνέων, τὰ χρήματα αὐτοῦ κηρυσσόμενα ὑπὸ
τοῦ δημοσίου ὠνεῖσθαι, καὶ τᾶλλα τὰ ἔχθιστα ἐς
αὐτὸν πάντα ἐμηχανᾶτο.

Καὶ οἱ Ἀλκμεωνίδαι ὁμοίως ἢ οὐδὲν ἔσσουν 123
τούτου ἦσαν μισοτύραννοί. Θῶμα ὦν μοι καὶ οὐ
προσίεμαι τὴν διαβολήν, τούτους γε ἀναδέξαι
ἀσπίδα, οὔτινες ἔφευγόν τε τὸν πάντα χρόνον
5 τοὺς τυράννους, ἐκ μηχανῆς τε τῆς τούτων ἐξέ-
λιπον Πεισιστρατίδαι τὴν τυραννίδα. καὶ οὕτω

CXXI. Post hoc caput in codicibus recentioribus sequuntur spuria haec: CXXII. Καλλίῳ δὲ τούτου ἄξιον πολλαχοῦ μνήμην ἐστὶ πάντα τινὰ ἔχειν. τοῦτο μὲν γὰρ τὰ προλελεγμένα, ὡς ἀνὴρ ἄκρος ἐλευθερῶν τὴν πατρίδα, τοῦτο δὲ τὰ ἐν Ὀλυμπίῃ ἐποίησε· Ἰππῳ νικήσας, τεθρίππῳ δὲ δεύτερος γενόμενος, Πύθια δὲ πρότερον ἀνελόμενος, ἐφανερῶθη ἐς τοὺς Ἕλληνας πάντας δαπάνησι μεγίστησι. τοῦτο δὲ κατὰ τὰς ἐωυτοῦ θυγατέρας εἰούσας τρεῖς οἷός τις ἀνὴρ ἐγένετο· ἐπεὶ γὰρ ἐγίνοντο γάμου ὥραιαι, ἔδωκε σφί δωρεὴν μ. γαλοπρεπεστάτην ἐκείνησί τε ἐχαρίσατο· ἐκ γὰρ πάντων τῶν Ἀθηναίων τὸν ἐκάστη ἐθέλοι ἄνδρα ἐωυτῇ ἐκλῆξασθαι, ἔδωκε τούτῳ τῷ ἀνδρί. haec om. AB¹C, in marg. add. B², primus damnavit Valekenaeer.

CXXIII. 1 οἱ <ἄλλοι>? Herwerden 3 γὰρ: τε Rsv

It was they
who were the
means of expell-
ing the Pisistra-
tidæ.

τὰς Ἀθήνας οὗτοι ἦσαν οἱ ἐλευθερώ-
σαντες πολλῶ μᾶλλον ἢ περ Ἀρμό-
δίου τε καὶ Ἀριστογείτων, ὥς ἐγὼ
κρίνω. οἱ μὲν γὰρ ἐξηγρίωσαν τοὺς ὑπολοίπους 10
Πεισιστρατιδέων Ἰππαρχον ἀποκτείναντες, οὐδέ
τι μᾶλλον ἔπαυσαν [τοὺς λοιποὺς] τυραννεύοντας,
Ἀλκμεωνίδαι δὲ ἐμφανέως ἠλευθέρωσαν, εἰ δὴ
οὗτοί γε ἀληθέως ἦσαν οἱ τὴν Πυθίην ἀναπεί-
σαντες προσημαίνειν Λακεδαιμονίοισι ἐλευθεροῦν 15
τὰς Ἀθήνας, ὥς μοι πρότερον δεδήλωται.

124 Ἀλλὰ γὰρ ἴσως τι ἐπιμεμφόμενοι Ἀθηναίων

Nor did they
betray their coun-
try out of illwill
to the Athenian
people, for no
others were so
highly honoured.

τῷ δήμῳ προεδίδοσαν τὴν πατρίδα.
οὐ μὲν ὦν ἦσαν σφεων ἄλλοι δοκιμώ-
τεροι ἔν γε Ἀθηναίοισι ἄνδρες οὐδ'
οἱ μᾶλλον ἐτετιμέατο. οὕτω οὐδὲ 5
λόγος αἰρεῖ ἀναδεχθῆναι ἕκ γε ἂν τούτων ἀσπίδα
ἐπὶ τοιούτῳ λόγῳ. ἀνεδέχθη μὲν γὰρ ἀσπίς, καὶ
τοῦτο οὐκ ἔστι ἄλλως εἰπεῖν· ἐγένετο γάρ· ὃς
μέντοι ἦν ὁ ἀναδέξας, οὐκ ἔχω προσωτέρῳ εἰπεῖν
τούτων.

125 Οἱ δὲ Ἀλκμεωνίδαι ἦσαν μὲν καὶ τὰ ἀνέκαθεν

Of the family
history of the
Alcmaeonidæ.

λαμπροὶ ἐν τῇσι Ἀθήνησι, ἀπὸ δὲ
Ἀλκμέωνος καὶ αὐτὶς Μεγακλέος ἐγέ-
νοντο καὶ κάρτα λαμπροί. τοῦτο μὲν γὰρ Ἀλκ-
μέων ὁ Μεγακλέος τοῖσι ἐκ Σαρδίῳ Λυδοῖσι 5
παρὰ Κροίσου ἀπικνεομένοισι ἐπὶ τὸ
χρηστήριον τὸ ἐν Δελφοῖσι συμπρήκ-

How Alcmeon
obtained great
riches.

CXXIII. 12 λοιποὺς ABC del. Wesseling.

CXXIV. 6 ἂν om. AB, δὴ Cobet.

CXXV. 6 ἀπικομένοισι Rsv

τωρ τε ἐγίνετο καὶ συνελάμβανε προθύμως, καί
 μιν Κροῖσος πυθόμενος τῶν Λυδῶν τῶν ἐς τὰ
 10 χρηστήρια φοιτούντων ἐωυτὸν εὖ ποιεῖν μετα-
 πέμπεται ἐς Σάρδεις, ἀπικόμενον δὲ δωρεῖται χρυσῶ
 τὸν ἂν δύνηται τῷ ἐωυτοῦ σώματι ἐξενείκασθαι
 ἐσάπαξ. ὁ δὲ Ἀλκμέων πρὸς τὴν δωρεὴν ἐοῦσαν
 τοιαύτην, τοιάδε ἐπιτηδεύσας προσέφερε· ἐνδὺς
 15 κιθῶνα μέγαν καὶ κόλπον βαθὺν καταλιπόμενος
 τοῦ κιθῶνος, κοθόρνους <τε> τοὺς εὔρισκε εὐρυ-
 τάτους ἐόντας ἵποδησάμενος ἦε ἐς τὸν θησαυρὸν
 ἐς τὸν οἱ κατηγέοντο. ἐσπεσὼν δὲ ἐς σωρὸν
 ψήγματος πρῶτα μὲν παρέσαξε παρὰ τὰς κνήμας
 20 [τοῦ χρυσοῦ] ὅσον ἐχώρεον οἱ κόθορνοι, μετὰ δὲ
 τὸν κόλπον πάντα πλησάμενος χρυσοῦ καὶ ἐς
 τὰς τρίχας τῆς κεφαλῆς διαπάσας τοῦ ψήγματος
 καὶ ἄλλο λαβὼν ἐς τὸ στόμα ἐξῆε ἐκ τοῦ θησαυ-
 ροῦ, ἔλκων μὲν μόγισ τοὺς κοθόρνους, παντὶ δέ
 25 τεω οἰκῶς μᾶλλον ἢ ἀνθρώπῳ· τοῦ τό τε στόμα
 ἐβέβυστο καὶ πάντα ἐξώγκωτο. ἰδόντα δὲ τὸν
 Κροῖσον γέλως ἐσῆλθε, καὶ οἱ πάντα τε ἐκεῖνα
 διδοῖ καὶ πρὸς ἕτερα δωρεῖται οὐκ ἐλάσσω ἐκεί-
 νων. οὕτω μὲν ἐπλούτησε ἡ οἰκίη αὕτη μεγάλως,
 30 καὶ ὁ Ἀλκμέων οὕτως οὕτω τεθριπποτροφήσας
 Ὀλυμπιάδα ἀναιρεῖται.

Μετὰ δέ, γενεῇ δευτέρῃ ὕστερον, Κλεισθένης 126
 μιν ὁ Σικυῶνιος [τύραννος] ἐξῆρε, ὥστε πολλῶ

CXXV. 15 μέγαν om. ABC

16 τε add. Stein

20 secl. Stein, τοῦ om. PRsv

24 μόγισ τοὺς PRsv: μεγίσ-

τους 25 τε om. PRsv

28 ἕτερα et ἐλάσσω ABC:

ἐτέροισί μιν et ἐλάσσοσι.

CXXVI. 2 μιν PR (μὲν sv): αὐτὴν
 naer; τύραννος secl. Kallenberg.

Σικυῶνος s et Valcke-

ὀνομαστοτέρην γενέσθαι ἐν τοῖσι Ἑλλησι ἢ πρό-
 τερον ἦν. Κλεισθένει γὰρ τῷ Ἀρι-
 στωνύμου τοῦ Μύρωνος τοῦ Ἀνδρέω 5
 γίνεται θυγάτηρ τῇ ὄνομα ἦν Ἀγα-
 ρίστη. ταύτην ἠθέλησε, Ἑλλήνων
 ἀπάντων ἐξευρὼν τὸν ἄριστον, τούτῳ γυναῖκα
 προσθεῖναι. Ὀλυμπίων ὧν ἐόντων καὶ νικῶν ἐν
 αὐτοῖσι τεθρίππῳ ὁ Κλεισθένης κήρυγμα ἐποιή- 10
 σατο, ὅστις Ἑλλήνων ἐωυτὸν ἀξιοῖ Κλεισθέneos
 γαμβρὸν γενέσθαι, ἥκειν ἐς ἐξηκοστὴν ἡμέρην ἢ
 καὶ πρότερον ἐς Σικυῶνα ὡς κυρώσοντος Κλει-
 σθέneos τὸν γάμον ἐν ἐνιαυτῷ, ἀπὸ τῆς ἐξηκοστῆς
 ἀρξαμένου ἡμέρης. ἐνθαῦτα Ἑλλήνων ὅσοι σφίσι 15
 τε αὐτοῖσι ἦσαν καὶ πατρη ἐξωγκωμένοι, ἐφοίτεον
 μνηστῆρες, τοῖσι Κλεισθένης καὶ δρόμον καὶ
 παλαίστην ποιησάμενος ἐπ' αὐτῷ τούτῳ εἶχε.

127 Ἀπὸ μὲν δὴ Ἰταλίας ἦλθε Σμινδυρίδης ὁ
 Ἰπποκράτεος Συβαρίτης, ὃς ἐπὶ πλείστον δὴ
 χλιδῆς εἰς ἀνὴρ ἀπύκετο (ἢ δὲ Σύβαρις ἤκμαζε
 τοῦτον τὸν χρόνον μάλιστα), καὶ Σιρίτης Δάμασος
 Ἀμύριος τοῦ σοφοῦ λεγομένου παῖς. οὗτοι μὲν 5
 ἀπὸ Ἰταλίας ἦλθον, ἐκ δὲ τοῦ κόλπου τοῦ Ἰονίου
 Ἀμφίμνηστος Ἐπιστρόφου Ἐπιδάμνιος· οὗτος δὲ
 ἐκ τοῦ Ἰονίου κόλπου. Αἰτωλὸς δὲ ἦλθε Τι-
 τόρμου τοῦ ὑπερφύντος τε Ἑλληνας ἰσχύι καὶ
 φυγόντος ἀνθρώπους ἐς τὰς ἐσχατίας τῆς Αἰτωλί- 10
 δος χώρας, τούτου τοῦ Τιτόρμου ἀδελφεὸς Μάλης.

CXXVI. 4 ἦν om. ABC, ἢ--ἦν secl. Herwerden 8 πάντων
 PRsv 15 ἡμέρης ἀρξαμένου ABC.

CXXVII. 7, 8 οὗτος δέ—κόλπου del. Krüger, κόλπου μῦθος?
 Stein, coll. v. 29 9 ἰσχύν Rsv.

ἀπὸ δὲ Πελοποννήσου Φείδωνος τοῦ Ἀργείων
 τυράννου παῖς Λεωκῆδης, Φείδωνος δὲ τοῦ τὰ
 μέτρα ποιήσαντος Πελοποννησίοισι καὶ ὑβρίσαν-
 15 τος μέγιστα δὴ Ἑλλήνων ἀπάντων, ὃς ἐξανα-
 στήσας τοὺς Ἡλείων ἀγωνοθέτας αὐτὸς τὸν ἐν
 Ὀλυμπίῃ ἀγῶνα ἔθηκε, τούτου τε δὴ παῖς καὶ
 Ἀμιάντος Λυκούργου Ἀρκὰς ἐκ Τραπεζοῦντος,
 καὶ Ἀζὴν ἐκ Παίου πόλιος Λαφάνης Εὐφορίωνος
 20 τοῦ δεξαμένου τε, ὡς λόγος ἐν Ἀρκαδίῃ λέγεται,
 τοὺς Διοσκούρους οἰκίοισι καὶ ἀπὸ τούτου ξεινο-
 δοκέοντος πάντας ἀνθρώπους, καὶ Ἡλείος Ὀνο-
 μαστὸς Ἀγαίου. οὗτοι μὲν δὴ ἐξ αὐτῆς Πε-
 λοποννήσου ἦλθον, ἐκ δὲ Ἀθηνέων ἀπίκοντο
 25 Μεγακλῆς τε ὁ Ἀλκμέωνος τούτου τοῦ παρὰ
 Κροῖσον ἀπικομένου, καὶ ἄλλος Ἴπποκλείδης Τι-
 σάνδρου, πλούτῳ καὶ εἶδει προφέρων Ἀθηναίων.
 ἀπὸ δὲ Ἐρετρίης ἀνθεούσης τοῦτον τὸν χρόνον
 Λυσανίης· οὗτος δὲ ἀπ' Εὐβοίης μῦνος. ἐκ δὲ
 30 Θεσσαλίας ἦλθε τῶν Σκοπαδέων Διακτορίδης
 Κρανώνιος, ἐκ δὲ Μολοσσῶν Ἀλκων. τοσοῦτοι
 μὲν ἐγένοντο οἱ μνηστῆρες.

Ἀπικομένων δὲ τούτων ἐς τὴν προειρημένην 128
 ἡμέρην ὁ Κλεισθένης πρῶτα μὲν τὰς πάτρας τε
 αὐτῶν ἀνεπύθετο καὶ γένος ἐκάστου, μετὰ δὲ κατέ-
 χων ἐνιαυτὸν διεπειρᾶτο αὐτῶν τῆς τε ἀνδραγαθίης
 5 καὶ τῆς ὀργῆς καὶ παιδεύσιός τε καὶ τρόπου, καὶ
 ἐνὶ ἐκάστῳ ἰὼν ἐς συνουσίην καὶ συνάπασι· καὶ ἐς

CXXVII. 15 πάντων ABC
 ABC 30 ἦρχε ABC
 Steph. Byz., inscr.: Κρανώνιος.

CXXVIII. 3 ἐπύθετο ABC

16 τοὺς om. Rsv 19 πάγου
 31 Κρανίωνος Herwerden CPz,

4 ἐπειρᾶτο Rsv.

γυμνάσιά τε ἐξαγινέων ὅσοι ἦσαν αὐτῶν νεώτεροι, καὶ τό γε μέγιστον, ἐν τῇ συνεστοῖ διεπειράτο· ὅσον γὰρ κατεῖχε χρόνον αὐτοὺς, τοῦτον πάντα <ἐπιστίους> ἐποίει καὶ ἅμα ἐξεΐνιζε μεγαλοπρε- 10 πέως. καὶ δὴ κου μάλιστα τῶν μνηστήρων ἠρέσκοντο οἱ ἀπ' Ἀθηνέων ἀπιγμένοι, καὶ τούτων μᾶλλον Ἴπποκλείδης ὁ Τισάνδρου καὶ κατ' ἀνδραγαθίην ἐκρίνετο καὶ ὅτι τὸ ἀνέκαθεν τοῖσι ἐν Κορίνθῳ Κυψελίδησι ἦν προσήκων. 15

129 Ὡς δὲ ἡ κυρὴ ἐγένετο τῶν ἡμερέων τῆς τε κατακλίσιος τοῦ γάμου καὶ ἐκφάσιος αὐτοῦ Κλεισθέneos τὸν κρίνοι ἐκ πάντων, θύσας βούς ἑκατὸν ὁ Κλεισθένης εὐώχει αὐτοὺς τε τοὺς μνηστήρας καὶ Σικυωνίους πάντας. ὡς δὲ ἀπὸ δείπνου ἐγίνοντο, 5 οἱ μνηστήρες ἔριν εἶχον ἀμφί τε μουσικῇ καὶ τῷ λεγομένῳ ἐς τὸ μέσον. προΐούσης δὲ τῆς πόσιος κατέχων πολλὸν τοὺς ἄλλους ὁ Ἴπποκλείδης ἐκέλευσέ οἱ τὸν αὐλητὴν αὐλῆσαι ἐμμελεῖν, πειθομένου δὲ τοῦ αὐλητέω ὥρχήσατο. καί κως ἐωυτῷ 10 μὲν ἀρεστῶς ὥρχεῖτο, ὁ Κλεισθένης δὲ ὀρέων ὅλον τὸ πρῆγμα ὑπώπτει. μετὰ δὲ ἐπισχὼν ὁ Ἴπποκλείδης χρόνον ἐκέλευσέ τινα τράπεζαν ἐσενεῖκαι, ἐσελθούσης δὲ τῆς τραπέζης πρῶτα μὲν ἐπ' αὐτῆς ὥρχήσατο Λακωνικὰ σχημάτια, μετὰ δὲ ἄλλα 15 Ἀττικά, τὸ τρίτον δὲ τὴν κεφαλὴν ἐρείσας ἐπὶ τὴν τράπεζαν τοῖσι σκέλεσι ἔχειρονόμησε. Κλεισθένης δὲ τὰ μὲν πρῶτα καὶ τὰ δεύτερα ὀρχεομένου ἀπο-

CXXVIII. 8 συνεστοῖ Rv (συνέσει s): συνεστήη 10 ἐπιστίους add. Madvig, πάντα τε ταῦτα? Stein.

CXXIX. 2 κατακλίσιος: ἰστιάσιος Naber, κρίσιος Herwerden
5 ἐγένοντο PRsv: ἐγίνοντο 8 κατελὼν Madvig.

στρυγέων γαμβρόν ἄν οἱ ἔτι γενέσθαι Ἰπποκλείδεα
 20 διὰ τήν τε ὄρχησιν καὶ τὴν ἀναιδείην κατεῖχε
 ἐωυτόν, οὐ βουλόμενος ἐκραγῆναι ἐς αὐτόν· ὥς δὲ
 εἶδε τοῖσι σκέλεσι χειρονομήσαντα, οὐκέτι κατέ-
 χειν δυνάμενος εἶπε· ὦ παῖ Τισάνδρου, ἀπωρ-
 χήσαό γε μὲν τὸν γάμον. ὁ δὲ Ἰπποκλείδης
 25 ὑπολαβὼν εἶπε· Οὐ φροντὶς Ἰπποκλείδῃ.

Ἀπὸ τούτου μὲν τοῦτο ὀνομάζεται· Κλεισθέ- 130
 νης δὲ σιγὴν ποιησάμενος ἔλεξε ἐς μέσον τάδε·
 Ἄνδρες παιδὸς τῆς ἐμῆς μνηστῆρες, ἐγὼ καὶ
 πάντας ὑμέας ἐπαινέω καὶ πᾶσι ὑμῖν, εἰ οἶόν
 5 τε εἴη, χαριζοίμην ἄν, μήτ' ἓνα ὑμέων ἐξαίρετον
 ἀποκρίνων μήτε τοὺς λοιποὺς ἀποδοκιμάζων· ἀλλ'
 οὐ γὰρ οἶά τέ ἐστι μῆς πέρι παρθένου βουλεύ-
 οντα πᾶσι κατὰ νόον ποιεῖν, τοῖσι μὲν ὑμέων
 ἀπελαυνομένοισι τοῦδε τοῦ γάμου τάλαντον ἀργυ-
 10 ρίου ἐκάστω δωρεὴν δίδωμι τῆς ἀξιώσιος εἵνεκα
 τῆς ἐξ ἐμέο γῆμαι καὶ τῆς ἐξ οἴκου ἀποδημίας, τῷ
 δὲ Ἀλκμέωνος Μεγακλεῖ ἐγγυῶ παῖδα τὴν ἐμὴν
 Ἀγαρίστην νόμοισι τοῖσι Ἀθηναίων. φαμένου δὲ
 ἐγγυᾶσθαι Μεγακλέος ἐκεκύρωτο ὁ γάμος Κλει-
 15 σθένῃ.

Ἀμφὶ μὲν κρίσι τῶν μνηστήρων τοσαῦτα ἐγέ- 131
 νετο, καὶ οὕτω Ἀλκμεωνίδαι ἐβώσθησαν ἀνὰ τὴν
 Ἑλλάδα. τούτων δὲ συνοικησάντων ^{Their descen-}
 γίνεται Κλεισθένης τε ὁ τὰς φυλὰς ^{dants.}

CXXIX. 19 ἄν om. ABC

24 μὲν Stein: μὴν.

CXXX. 4 ἐστὶ ABC

12 ἐγγυῶ δὲ, om. τῷ δὲ Ἀλκμέωνος

ABC.

CXXXI. 1 κρίσι (vel κρίσει) B²PR^{sv}: κρίσιος
 <ι>φυλὰς? Herwerden.

4 τὰς

καὶ τὴν δῆμοκρατίην Ἀθηναίοισι καταστήσας, 5
 ἔχων τοῦνομα ἀπὸ τοῦ μητροπάτορος τοῦ Σικυω-
 νίου· οὗτός τε δὴ γίνεται Μεγακλεῖ καὶ Ἴππο-
 κράτης, ἐκ δὲ Ἴπποκράτεος Μεγακλήης τε ἄλλος
 καὶ Ἀγαρίστη ἄλλη, ἀπὸ τῆς Κλεισθένεος Ἀγα-
 ρίστης ἔχουσα τοῦνομα, ἣ συνοικήσασά τε Ξαν- 10
 θίππῳ τῷ Ἀρίφρονος καὶ ἔγκυος ἐοῦσα εἶδε ὄψιν
 ἐν τῷ ὕπνῳ, ἐδόκει δὲ λέοντα τεκεῖν· καὶ μετ'
 ὀλίγας ἡμέρας τίκτει Περικλέα Ξανθίππῳ.

- 132 Μετὰ δὲ τὸ ἐν Μαραθῶνι τρώμα γενόμενον
 Μιλτιάδης, καὶ πρότερον εὐδοκιμέων
 παρὰ Ἀθηναίοισι, τότε μᾶλλον αὔ-
 ξετο. αἰτήσας δὲ νέας ἐβδομήκοντα
 καὶ στρατιὴν τε καὶ χρήματα Ἀθηναίους, οὐ 5
 φράσας σφί ἐπ' ἣν ἐπιστρατεύσεται χώραν, ἀλλὰ
 φὰς αὐτοὺς καταπλουτιεῖν ἣν οἱ ἔπωνται· ἐπὶ γὰρ
 χώραν τοιαύτην δὴ τινα ἄξιον ὅθεν χρυσὸν εὐπε-
 τέως ἄφθονον οἴσονται· λέγων τοιαῦτα αἶτει τὰς
 νέας. Ἀθηναῖοι δὲ τούτοις ἐπαρθέντες [παρ]έ- 10
 δοσαν.

- 133 Παραλαβὼν δὲ ὁ Μιλτιάδης τὴν στρατιὴν ἔπλει
 ἐπὶ Πάρον, πρόφασιν ἔχων ὡς οἱ Πά-
 ριοι ὑπῆρξαν πρότεροι στρατευόμενοι
 τριήρει ἐς Μαραθῶνα ἅμα τῷ Πέρσῃ. τοῦτο μὲν
 δὴ πρόσχημα λόγων ἦν, ἀτάρ τινα καὶ ἔγκοτον 5
 εἶχε τοῖσι Παρίοισι διὰ Λυσαγόρεα τὸν Τισίῳ,

CXXXI. 6 et 9 ἐπὶ pro ἀπὸ Herwerden.

CXXXII. 3 <καὶ> μᾶλλον Stein 6 ἐπιστρατεύσεται Rsv:
 ἐπιστρατεύεται 9 τοσαῦτα Gomperz 10 praep. del. Cobet.

CXXXIII. 2 ἔχων secl. Cobet 3 πρότεροι <ἀδικίης>? Stein
 4 τριήρει Rsv: τριήρεσι 5 λόγων ABR: λόγου s, λδ v
 καὶ om. PRsv.

έόντα γένος Πάριον, διαβαλόντα μιν πρὸς Ὑδάρ-
 νεα τὸν Πέρσην. ἀπικόμενος δὲ ἐς τὴν ἔπλει ὁ
 Μιλτιάδης τῇ στρατιῇ ἐπολιόρκει Παρίους κατει-
 10 λημένους ἐντὸς τείχεος, καὶ ἐσπέμπων κήρυκα
 αἷτει ἑκατὸν τάλαντα, φάς, ἣν μή οἱ
 δῶσι, οὐκ ἀπαναστήσιν τὴν στρατιὴν
 πρὶν ἢ ἐξέλη σφέας. οἱ δὲ Πάριοι
 ὅκως μὲν τι δώσουσι Μιλτιάδῃ [ἀργύριον] οὐδὲ
 15 διενοέοντο, οἱ δὲ ὅκως διαφυλάξουσιν τὴν πόλιν,
 τοῦτο ἐμνηχανῶντο, ἄλλα τε ἐπιφραζόμενοι καὶ τῇ
 μάλιστα ἔσκε ἐκάστοτε ἐπίμαχον τοῦ τείχεος,
 τοῦτο ἅμα νυκτὶ ἐξηίρετο διπλήσιον τοῦ ἀρχαίου.

The Parians re-
 fuse to pay a ran-
 som, and defend
 their city.

Ἐς μὲν δὴ τοσοῦτο τοῦ λόγου οἱ πάντες Ἕλλη- 134
 νες λέγουσι, τὸ ἐνθεῦτεν δὲ αὐτοὶ Πάριοι γενέσθαι
 ὥδε λέγουσι· Μιλτιάδῃ ἀπορέοντι
 ἐλθεῖν ἐς λόγους αἰχμάλωτον γυναικα,
 5 εὐόσαν μὲν Παρίην γένος, ὄνομα δὲ οἱ εἶναι Τιμούν,
 εἶναι δὲ ὑποζάκορον τῶν χθονίων θεῶν. ταύτην
 ἐλθοῦσαν ἐς ὄψιν Μιλτιάδεω συμβουλευσαι, εἰ
 περὶ πολλοῦ ποιεῖται Πάρον ἐλεῖν, τὰ ἂν αὐτῇ
 ὑποθῇται, ταῦτα ποιεῖν. μετὰ δὲ τὴν μὲν ὑποθέ-
 10 σθαι, τὸν δὲ †διερχόμενον ἐπὶ τὸν κο-
 λωνόν τὸν πρὸ τῆς πόλιος έόντα τὸ
 ἔρκος θεσμοφόρου Δήμητρος ὑπερθο-
 ρεῖν, οὐ δυνάμενον τὰς θύρας ἀνοῖξαι, ὑπερθορόντα
 δὲ ἰέναι ἐπὶ τὸ μέγαρον ὃ τι δὴ ποιήσουντα ἐντός,

A priestess call-
 ed Timo offers to
 help Miltiades.

He comes to the
 temple of Deme-
 ter, but flees in
 terror, and dis-
 locates his thigh.

CXXXIII. 8 ἐς τὴν PRsv: ἐπ' ἣν

11 μὴ οἱ PRsv: μιν οὐ

12 ἀπονιστήσιν ABC

15 ἀργυρίου οὐδὲν PRsv, secl. Krüger

16 ἐπιφρασόμενοι Wecklein.

CXXXIV. 3 λέγουσι secl. Herwerden

6 ταύτην δὲ Rsv

10 ἀπικόμενον PRsv, "fortasse διέρποντα" Stein.

εἴτε κινήσονται τι τῶν ἀκινήτων εἴτε ὅ τι δὴ κοτε 15
 πρήξοντα· πρὸς τῇσι θύρησί τε γενέσθαι καὶ
 πρόκατε φρίκης αὐτὸν ὑπελθούσης ὀπίσω τὴν
 αὐτὴν ὁδὸν ἴεσθαι, καταθρόσκοντα δὲ τὴν αἵμα-
 σιὴν τὸν μηρὸν σπασθῆναι. οἱ δὲ αὐτὸν τὸ γόνυ
 προσπταῖσαι λέγουσι. 20

- 135 Μιλτιάδης μὲν νυν φλαύρως ἔχων ἀπέπλει
 ὀπίσω, οὔτε χρήματα Ἀθηναίοισι
 ἄγων οὔτε Πάρον προσκτησάμενος,
 ἀλλὰ πολιορκήσας τε ἕξ καὶ εἴκοσι ἡμέρας καὶ
 δηιώσας τὴν νῆσον. Πάριοι δὲ πυθόμενοι ὡς ἡ 5
 ὑποζάκορος τῶν θεῶν Τιμὼ Μιλτιάδῃ
 κατηγήσατο, βουλόμενοί μιν ἐντὶ τού-
 των τιμωρήσασθαι θεοπρόπους πέμ-
 πουσι ἐς Δελφούς, ὡς σφεας ἡσυχίῃ τῆς πο-
 λιορκίης ἔσχε· ἔπεμπον δὲ ἐπειρησομένους εἰ 10
 καταχρήσονται τὴν ὑποζάκορον τῶν θεῶν ὡς ἐξη-
 γησαμένην τοῖσι ἐχθροῖσι τῆς πατρίδος ἄλωσιν
 καὶ τὰ ἐς ἔρσενα γόνον ἄρρητα ἱερὰ ἐκφήνασαν
 Μιλτιάδῃ. ἡ δὲ Πυθίη οὐκ ἔα, φᾶσα οὐ Τιμοῦν
 εἶναι τὴν αἰτίνην τούτων, ἀλλὰ δεῖν γὰρ Μιλτιάδεα 15
 τελευτᾶν μὴ εὖ, φανήναί οἱ τῶν κακῶν κατηγε-
 μόνα.

- 136 Παρίοισι μὲν δὴ ταῦτα ἡ Πυθίη ἔχρησε.
 Ἀθηναῖοι δὲ ἐκ Πάρου Μιλτιάδεα ἀπονοστήσαντα
 ἔσχον ἐν στόμασι, οἳ τε ἄλλοι καὶ μάλιστα Ξάν-

CXXXIV. 16 γίνεσθαι? Stein.

CXXXV. 9 ἐς δελφούς πέμπονσι ABC
 ABC ὡς: τὴν ABC.

CXXXVI. 1 ἔχρησεν ἡ Πυθίη Rsv
 στόματι Rsv.

11 καταχρήσονται

3 εἶχον? Krüger

5 θιππος ὁ Ἀρίφρονος, ὃς θανάτου ὑπα- Miltiades is put
on his trial,
 γαγὼν ὑπὸ τὸν δῆμον Μιλτιάδεα ἐδί-
 ωκε τῆς Ἀθηναίων ἀπάτης εἵνεκεν. Μιλτιάδης
 δὲ αὐτὸς μὲν παρεὼν οὐκ ἀπελογεῖτο (ἦν γὰρ
 ἀδύνατος ὥστε σηπομένου τοῦ μηροῦ), προκειμέ-
 νου δὲ αὐτοῦ ἐν κλίνῃ ἵπεραπελογέοντο οἱ φίλοι,
 10 τῆς μάχης τε τῆς ἐν Μαραθῶνι γενομένης πολλὰ
 ἐπιμεμνημένοι καὶ τὴν Λήμνου αἵρεσιν, ὥς ἐλὼν
 τε Λημνὸν καὶ τεισάμενος τοὺς Πελασγοὺς παρέ-
 δωκε Ἀθηναίοισι. προσγενομένου δὲ τοῦ δήμου
 αὐτῷ κατὰ τὴν ἀπόλυσιν τοῦ θανάτου,
 15 ζημιώσαντος δὲ κατὰ τὴν ἀδικίην πεν- and condem-
ned to a fine of
fifty talents. His
death.
 τήκοντα ταλάντοισι, Μιλτιάδης μὲν
 μετὰ ταῦτα σφακελίσαντός τε τοῦ μηροῦ καὶ
 σαπέντος τελευτᾷ, τὰ δὲ πεντήκοντα τάλαντα
 ἐξέτεισε ὁ παῖς αὐτοῦ Κίμων.

Λήμνον δὲ Μιλτιάδης ὁ Κίμωνος ὧδε ἔσχε· 137
 Πελασγοὶ ἐπείτε ἐκ τῆς Ἀττικῆς How Miltiades
got possession of
Lemnos.
 ὑπὸ Ἀθηναίων ἐξεβλήθησαν, εἴτε ὦν
 δὴ δικαίως εἴτε ἀδίκως· τοῦτο γὰρ οὐκ ἔχω
 5 φράσαι, πλὴν τὰ λεγόμενα, ὅτι Ἑκαταῖος μὲν ὁ
 Ἰγνησάνδρου ἔφησε ἐν τοῖσι λόγοισι The Pelasgians
being expelled
from Attica, whe-
ther justly or un-
justly,
 Ἀθηναίους τὴν χώραν, τὴν σφι αὐτοὶ
 ὑπὸ τὸν Ὑμησσὸν ἐοῦσαν ἔδοσαν οἰκῆσαι μισ-
 10 θὸν τοῦ τείχεος τοῦ περὶ τὴν ἀκρόπολιν κοτε

CXXXVI. 4 ἀγαγὼν ABC

6 εἵνεκεν del. Herwerden

12 Λημνὸν τε I, corr. Stein

17 τε om. PRsv, una cum καὶ

σαπέντος del. Cobet.

CXXXVII. 8 σφι αὐτοὶ: σφίσι (σφι^σν) αὐτοῖσι I, σφι Krüger,
αὐτοὶ Reiske

9 ἐνοικῆσαι Naber, Herwerden.

ἐληλαμένου, ταύτην ὡς ἰδεῖν τοὺς Ἀθηναίους ἐξεργασμένην εὔ, τὴν πρότερον εἶναι κακὴν τε καὶ τοῦ μηδενὸς ἀξίην, λαβεῖν φθόνον τε καὶ ἴμερον τῆς γῆς, καὶ οὕτω ἐξελαύνειν αἰ τοὺς οὐδεμίαν ἄλλην πρόφασιν προῖσχομένους τοὺς Ἀθηναίους. ὥς δὲ 15 αὐτοὶ Ἀθηναῖοι λέγουσι, δικαίως ἐξελάσαι. κατοικημένους γὰρ τοὺς Πελασγοὺς ὑπὸ τῷ Ὑμησσῶ ἐνθεύτεν ὀρμωμένους ἀδικεῖν τάδε· φοιτᾶν γὰρ αἰεὶ τὰς σφετέρας θυγατέρας [τε καὶ τοὺς παῖδας] ἐπ' ὕδωρ ἐπὶ τὴν Ἑννεάκρουνον· οὐ γὰρ εἶναι τοῦτον 20 τὸν χρόνον σφίσι κω οὐδὲ τοῖσι ἄλλοισι Ἑλλησι οἰκέτας· ὅπως δὲ ἔλθοιεν αὐται, τοὺς Πελασγοὺς ὑπὸ ὕβριός τε καὶ ὀλιγωρίας βιάσθαι σφεας. καὶ ταῦτα μέντοι σφι οὐκ ἀποχρᾶν ποιεῖν, ἀλλὰ τέλος καὶ ἐπιβουλεύοντας ἐπιχειρήσειν φανῆναι ἐπ' αὐτο- 25 φώρῳ. ἑωυτοὺς δὲ γενέσθαι τοσούτῳ ἐκείνων ἀνδρας ἀμείνονας, ὅσῳ παρεὸν αὐτοῖσι ἀποκτείνειν τοὺς Πελασγοὺς, ἐπεὶ σφεας ἔλαβον ἐπιβουλεύοντας, οὐκ ἐθέλησαι, ἀλλὰ σφι προειπεῖν ἐκ τῆς γῆς ἐξίέναι.

among other
places occupy
Lemnos.

τοὺς δὲ οὕτω δὴ ἐκχωρήσαντας ἄλλα τε 30
σχεῖν χωρία καὶ δὴ καὶ Λῆμνον. ἐκεῖνα
μὲν δὴ Ἑκαταῖος ἔλεξε, ταῦτα δὲ Ἀθηναῖοι λέγουσι.

138 Οἱ δὲ Πελασγοὶ οὗτοι Λῆμνον τότε νεμόμενοι καὶ βουλόμενοι τοὺς Ἀθηναίους τιμω-
ρήσασθαι, εὔ τε ἐξεπιστάμενοι τὰς
Ἀθηναίων ὀρτάς, πεντηκοντέρους κτη-
σάμενοι ἐλόχησαν Ἀρτέμιδι ἐν Βραυ- 5

The Pelasgians
lie in wait and
carry off Attic
women at the
festival of Artemis
in Brauron.

CXXXVII. 19 del. Schäfer (καὶ τοὺς παῖδας om. s) 25
ἐπιχείρησιν B², [ἐπιχείρησιν]? Herwerden 27 ἑωυτοῖσι
Stein.

CXXXVIII. 4 στησάμενοι Rsv.

ρῶνι ἀγούσας ὀρτὴν τὰς τῶν Ἀθηναίων γυναῖκας,
 ἐνθεῦτεν δὲ ἀρπάσαντες τούτων πολλὰς οἷχοντο
 ἀποπλέοντες καὶ σφεας ἐς Λῆμνον ἀγαγόντες παλ-
 λακὰς εἶχον. ὥς δὲ τέκνων αὐται αἱ γυναῖκες
 10 ὑπεπλήσθησαν, γλῶσσάν τε τὴν Ἀττικὴν καὶ
 τρόπους τοὺς Ἀθηναίων ἐδίδασκον τοὺς παῖδας.
 οἱ δὲ οὔτε συμμίσγεσθαι τοῖσι ἐκ τῶν Πελασγίδων
 γυναικῶν παῖσι ἤθελον, εἴ τε τύπτοιό
 τις αὐτῶν ὑπ' ἐκείνων τινός, ἐβοήθεον
 15 τε πάντες καὶ ἐτιμώρεον ἀλλήλοισι.
 καὶ δὴ καὶ ἄρχειν τε τῶν παίδων οἱ
 παῖδες ἐδικαίουν καὶ πολλῷ ἐπεκράτεον. μαθόν-
 τες δὲ ταῦτα οἱ Πελασγοὶ ἐωυτοῖσι λόγους ἐδί-
 δosan· καὶ σφι βουλευομένοισι δεινὸν τι ἐσέδυνε,
 20 εἰ δὴ διαγινώσκοιεν σφίσι τε βοηθεῖν οἱ παῖδες
 πρὸς τῶν κουριδιῶν γυναικῶν τοὺς
 παῖδας καὶ τούτων αὐτίκα ἄρχειν πει-
 ράτο, τί δὴ ἀνδρωθέντες δῆθεν ποιή-
 σουσι. ἐνθαῦτα ἔδοξέ σφι κτείνειν τοὺς παῖδας
 25 τοὺς ἐκ τῶν Ἀττικέων γυναικῶν. ποιέουσι δὴ
 ταῦτα, προσαπολλύουσι δὲ σφεων καὶ τὰς μητέ-
 ρας. ἀπὸ τούτου δὲ τοῦ ἔργου καὶ τοῦ προτέρου
 τούτων, τὸ ἐργάσαντο αἱ γυναῖκες τοὺς ἅμα Θόαντι
 ἄνδρας σφετέρους ἀποκτεῖναι, νενόμισται ἀνὰ
 30 τὴν Ἑλλάδα τὰ σχέτλια ἔργα πάντα Λήμνια
 καλεῖσθαι.

The children of
 the Attic women
 combine together
 against the chil-
 dren of the Pelas-
 gian women.

The Pelasgians
 take counsel and
 slay the Attic
 women and their
 children.

Ἀποκτεῖνασι δὲ τοῖσι Πελασγοῖσι τοὺς σφετέ- 139

Their country
is visited with
barrenness.

ρους παῖδάς τε καὶ γυναῖκας οὔτε γῇ
καρπὸν ἔφερε οὔτε γυναῖκές τε καὶ
ποιῖναι ὁμοίως ἔτικτον καὶ πρὸ τοῦ. πιεζόμενοι
δὲ λιμῷ <τε> καὶ ἀπαιδίῃ ἐς Δελφούς ἐπεμπον 5
λύσιν τινὰ αἰτησόμενοι τῶν παρεόντων κακῶν.

The oracle bids
them give satis-
faction to the
Athenians.

ἡ δὲ Πυθίη σφέας ἐκέλευε Ἀθηναίοισι
δίκας δίδόναι ταύτας τὰς ἂν αὐτοὶ
Ἀθηναῖοι δικάσωσι. ἦλθόν τε δὴ ἐς
τὰς Ἀθήνας οἱ Πελασγοὶ καὶ δίκας ἐπαγγέλλοντο 10
βουλόμενοι δίδόναι παντὸς τοῦ ἀδικήματος. Ἀθη-
ναῖοι δὲ ἐν τῷ πρυτανηίῳ κλίνην στρώσαντες ὥς
εἶχον κάλλιστα καὶ τράπεζαν ἐπιπλήν ἁγαθῶν
πάντων παραθέντες ἐκέλευον τοὺς Πελασγοὺς τὴν
χώρην σφίσι παραδιδόναι οὔτω ἔχουσιν. οἱ δὲ 15
Πελασγοὶ ὑπολαβόντες εἶπαν· ἐπεὰν βορῇ ἀνέμῳ
αὐτημερὸν ἐξανύσῃ νηὺς ἐκ τῆς ὑμετέ-
ρης ἐς τὴν ἡμετέραν, τότε παραδώσο-
μεν. τοῦτο εἶπαν ἐπιστάμενοι τοῦτο εἶναι ἀδύνατον
γενέσθαι· ἡ γὰρ Ἀττικὴ πρὸς νότον κεῖται πολλὸν 20
τῆς Λήμνου.

How this is
done.

140 Τότε μὲν τοσαῦτα· ἔτεσι δὲ κάρτα πολλοῖσι
ὕστερον τούτων, ὥς ἡ Χερσόνησος ἡ
ἐν Ἑλλησπόντῳ ἐγένετο ὑπὸ Ἀθηναί-
οισι, Μιλτιάδης ὁ Κίμωνος ἐτησιῶν ἀνέμων κατε-
στηκότων νηὶ κατανύσας ἐξ Ἑλαιοῦντος τοῦ ἐν 5
Χερσονήσῳ ἐς τὴν Λήμνον προηγόρευε ἐξιέναι ἐκ

CXXXIX. 5 τε add. Aldus
μενοι secl. Herwerden
εἶπαν om. ABC.

9 δικαιῶσι Cobet
17 νηὺς ἐξανύσῃ PRsv

11 βουλό-
19 τοῦτο

CXL. 1 τοιαῦτα ABC.

τῆς νήσου τοῖσι Πελασγοῖσι, ἀναμιμνήσκων σφέας
 τὸ χρηστήριον, τὸ οὐδαμὰ ἤλπισαν σφίσι οἱ Πε-
 λασγοὶ ἐπιτελεῖσθαι. Ἐφαιστιέες μὲν νυν ἐπεί-
 10 θοντο, Μυριναῖοι δὲ οὐ συγγινωσκόμενοι εἶναι τὴν
 Χερσόνησον Ἀττικὴν ἐπολιορκέοντο, ἐς ὃ καὶ
 οὗτοι παρέστησαν. οὕτω δὴ τὴν Λῆμνον ἔσχον
 Ἀθηναῖοί τε καὶ Μιλτιάδης.

CXL. 8 οἱ om. PRsv
 13 τε om. Ppr.Rsv.

12 αὐτοὶ PRsv

τὴν om. PRsv



COIN OF THASOS

Head of Dionysos

|

Herakles



NOTES.

CHAPTER I.

1. μέν νυν in transition to a new subject like μέν δέ, as cc. 22. 1, 54. 1, 84. 1, 92. 1.

5. ἐκ τῶν Σούσων. Susa (the Biblical Shushan) was the capital of Susiana or Elam, and the chief residence of the Persian kings. It was situated in the plain on the E. bank of the Choaspes (Kerkha), between that river and the Seifu, a tributary of the Pasitigris. The site of the city is still marked by ruins, there being three main mounds, one of which has been identified with the Memnonium, the strong citadel which contained the treasures of the Persian kings, another with the palace begun by Darius I.

Ἄρταφρένης ὁ Σαρδίων ὑπαρχος. Cf. v. 25 (Darius on his return from the Scythian expedition) καταστήσας Ἄρταφρένα ἀδελφεὸν ἐωυτοῦ ὁμοπάτριον ὑπαρχον εἶναι Σαρδίων, ἀπήλανε ἐς Σοῦσα. Σαρδέων ὑπαρχος is the title by which in Greek sources the satrap of Lydia (Persian Çparda) is often denoted, from Sardis, the chief town of the satrapy. Neither Hdt. nor Thuc. uses the word σατράπης (Pers. *kshatrapāvan*, *protecting the kingdom*).

6. κατὰ κοῖον, *for what reason*; for causal κατά cf. cc. 3. 2, 44. 22, 60. 6, 65. 12, 108. 18.

7. οὔτε—τε imply a climax, as often, e.g. c. 9. 8.

8. ὥς...ἐπιστάμενος, *professing complete ignorance of the situation*. δῆθεν implies that it was mere pretence.

11. ἀτρεκίην· ἀλήθειαν : iv. 152 πάντων τῶν ἡμεῖς ἀτρεκίην ἴδμεν,

12. **τοί=σοι**, ethic dative, cf. I. 126 ἄνδρες Πέρσαι οὕτω ὑμῶν ἔχει. This **τοί** is identical with the particle **τοί**, which has developed itself from this usage.

κατά, with reference to, see on c. 58. 10.

13. **τοῦτο τὸ ὑπόδημα ἔρραψας κ.τ.λ.**, probably with allusion to phrases like **ράπτειν κακά, δύλον**, and the like. For the metaphor may be compared perhaps Pind. *Ol.* vi. 11 ἴστω γὰρ ἐν τούτῳ πεδίλῳ δαιμόνιον πόδ' ἔχων Σωστράτου νῖος. *let him know that by grace divine he has his foot in this sandal.*

ἔρραψας μὲν σύ. The pronoun is put after the verb, as the latter is here emphatic.

14. **ὑπεδήσατο.** **ὑποδεῖν** is the regular term for putting shoes *on another*, **ὑποδεῖσθαι**, *on oneself*)(**ὑπολναι**, **ὑπολύεσθαι**.

CHAPTER II.

2. **ἔχοντα ἐς**, *referring to*. **ἔχειν** is here used intransitively, as it often is in Hdt., e.g. cc. 19. 6, 77. 9, I. 65 τὰ ἐς πόλεμον ἔχοντα, II. 53, III. 16, VII. 130; similarly **φέρον** VI. 19. 4.

5. **νῆσον τὴν μεγίστην.** According to Hdt. here and elsewhere (I. 170, v. 106) and others, Sardinia was the largest of the islands in the Mediterranean; others, however, assigned this position to Sicily. Modern authorities likewise disagree. The island seems to have taken a strong hold on the Greek imagination. We are told (Pausan. iv. 43. 5) that at the time of the Messenian wars the Messenians were advised to leave their country and occupy Sardinia. The same advice was given to the Ionians by Bias of Priene, when they were being conquered by Harpagus, general of Cyrus (Hdt. I. 170). The conquest of it is held out as a bait to Darius (Hdt. v. 106). Aristophanes, alluding to Athenian dreams of an empire in the West, speaks of the juryman as **πόλεων ἄρχων πλείστων ἀπὸ τοῦ Πόντου μέχρι Σαρδοῦς** (Arist. *Vesp.* 700). Apart from its natural advantages, Sardinia was of importance as lying in the middle of the trade routes of the Western Mediterranean. It was at a very early period visited by the Phoenicians on their way westward, who founded settlements especially on the S. and W. coasts, such as Caralis, Nora, Solci, Tharrus. Archæological discoveries furnish evidence of the early trade

between Phoenicia and Sardinia; among the Phoenician importations were especially products of an Egyptian character. By the beginning of the fifth century the island had passed into the hands of the Carthaginians.

6. ὑποδεξάμενος κατεργάσσεσθαι. Most of the mss. have the aor. but the syntax requires the fut. In i. 24 the mss. vary in the same way between future and aorist, but iv. 133 ὑποδέκομαι ποιήσῃν, vi. 11 ὑποδέκομαι ἢ οὐ συμμείξειν,—ἢ ἐλασσώσσεσθαι, viii. 102, ix. 12 σχήσῃν.

τῶν Ἰώνων—τοῦ πολέμου, double gen. depending on ἡγεμονίην.

9. καταγνωσθεῖς, *being suspected*, cf. c. 97. 9 οὐκ ἐπιτήδεα καταγνόντες κατ' ἐμέο.

πρός. In Ionic prose as in Tragedy ἐκ and πρὸς are often used after the passive, where in Attic prose ὑπὸ would be found, *e.g.* cc. 9, 9, 13. 1, 21. 1, 22. 3, 38. 11, etc.

10. ἐς ἑωυτούς, since the Chians form the logical though not the grammatical subject.

ἐκ, *at the instigation of*, viii. 80 ἴσθι γὰρ ἐξ ἐμέο τὰ ποιούμενα ὑπὸ Μήδων.

CHAPTER III.

2. κατ' ὅ τι; see on c. 1. 6.

3. ἐπέστειλε—ἐξεργασμένος εἴη. The same variation between the mood and tense of *oratio recta* and the optative is found v. 97 ταῦτά τε δὴ ἔλεγε καὶ πρὸς τούτοις τάδε, ὥς οἱ Μιλήσιοι τῶν Ἀθηναίων εἰσὶ ἄποικοι, καὶ οἶκός σφεας εἴη ῥύεσθαι δυναμένους μέγα. Histiaeus, being kept by Darius at his court, sent a message to Aristagoras urging him to revolt (Hdt. v. 35).

5. τὴν γενομένην—αἰτίην, *the real reason*: cf. viii. 68 τὴν ἐοῦσαν γνώμην, *my real opinion*, ii. 28 εἰ ἄρα ταῦτα γενόμενα ἔλεγε, *if what he said was true*.

6. οὐ μάλα like οὐ πάνν, literally *not very*, a polite way of saying *not at all*: cf. Shilleto on Thuc. i. 3.

ὁ δὲ very often in Hdt. as in Homer (Monro, § 257) indicates not a change of person, but a change of action on the part of the same person, *e.g.* cc. 9. 24, 17. 7.

8. **ἐξαναστήσας**. Instances of such forced removals are found iv. 204, v. 14, vi. 119, so that the assertion of Histiaeus might well seem credible. For the special jealousy between the Phoenicians and the Ionians see on c. 6. 8.

9. **ἐπιστείλειε** after *ὥς*; for change of mood, see above.

10. **οὐδέν τι πάντως**, *not at all*. *τι* strengthens the force of *οὐδέν*, cf. on c. 73. 5. For the asyndeton with the emphatic word at the beginning of the clause, cf. cc. 21. 8, 52. 18, i. 175 *τοῖσι ὅκως τι μέλλοι ἀνεπιτήδεον ἔσεσθαι—ἡ ἱερείη τῆς Ἀθηναίης πώγωννα μέγαν ἴσχει τρίς σφι τοῦτο ἐγένετο*.

CHAPTER IV.

1. **μετὰ δὲ** is common in Ionic=Attic *μετὰ δὲ ταῦτα*, which Hdt. also has: *μετὰ δὲ ταῦτα* he generally uses in passing on to something new, *μετὰ δὲ* at the beginning of a clause closely connected with the preceding by a particle or the like, cc. 11. 2, 126. 1, 128. 3, 129. 12. In cc. 70. 10, 110. 4 *μετὰ* approaches to *μετὰ δὲ ταῦτα*: cf. Kallenberg, *Comm. Crit.* 9 sq.

δι' ἀγγέλου ποιεόμενος, *by means of a messenger*: viii. 134 *ἐκέλευσέ σφεας ὁ Ἀμφιάρεως διὰ χρηστηρίων ποιεόμενος*.

3. **ὥς προλεσχηνεύμενων**. *λεσχηνεύομαι* is a word found in Ionic writers, *e.g.* Democritus, *Fr.* 143 *πολλὰ λεσχηνεύμενος*, Heracl. *Fr.* 126 *ὁκοῖον εἴ τις τοῖσι δόμοισι λεσχηνεύοιτο* (Stein).

5. **πρὸς τοὺς**=*τούτοις πρὸς οὓς*.

9. **τὰ ἀμοιβαία**, *the answers*=*τὰς ἀποκρίσεις*. *ἀμείβομαι* is an Ionic word=Attic *ἀποκρίνομαι*.

CHAPTER V.

3. **κατήγον**; *ipf. de conatu*.

7. **οἶα**=*ἄρε, quippe qui*, as very often in Hdt. *e.g.* cc. 12. 11, 35. 15, 46. 6, 61. 18: in the same sense twice in Thuc. ii. 5, viii. 95, cf. Goodwin, *Moods and Tenses*, § 862 (109, note 3, 6th ed.).

καὶ δὲ—γάρ, *and since*. *γάρ* is frequently thus found in Hdt. after *καὶ* (*καὶ—γάρ, καὶ οὐ γάρ*) in a causal sense, giving a reason for the statement which follows in the main clause. Instances in this book are to be found in cc. 11, 61, 76, 87, 88, 102, 118.

The frequent use of γάρ is one of the characteristics of Hdt.'s style; instances of the usual causal particles, such as ἐπεί, ἐπειδή, are very few.

8. ἐπειράτο κατιών. In Hdt. περιῶσθαι is generally found with the part., as cc. 9. 18, 50. 4, though the inf. is also found, e.g. cc. 62. 14, 138. 22, GMT. § 896-7 (112. 2).

κατιών. κατιέναι is the regular term for *returning from exile*, as κατάγειν = *restore from exile*, a verb to which κατιέναι supplies the passive.

10. ὑπό τεο τῶν Μιλησίων. In such a case Hdt. prefers to put the indef. pron. between the article and the noun, so that the more regular order would be ὑπό τῶν τεο Μιλησίων, e.g. cc. 37. 13, 75. 13.

ἀπωστὸς—γίνεται: similar periphrases, cc. 64. 3 ἀνάπυστα γενόμενα, 66. 4, 74. 1. ἀπωστὸς is followed by gen. as Soph. *Aj.* 1020 τέλος δ' ἀπωστὸς γῆς ἀπορριφθήσομαι.

17. ἰζόμενοι· καθεζόμενοι, as Thuc. II. 47 καθεζόμενοι ἐδῆον τὴν γῆν. A brisk trade was carried on with the countries about the Black Sea by the Ionians, and particularly by the Milesians, whose colonies dotted its shores. The Crimea and South Russia supplied boundless supplies of corn. On the east coast the Colchians furnished excellent flax, and on the south the land of the Chalybes was rich in iron. Besides, there came unlimited supplies of timber from the forests, the sea supplied fish, and the flocks and herds wool and hides. In return the Greeks exported their native products, particularly earthenware, also wine and oil. As this trade was to a large extent in Milesian hands, these measures of Histiaeus were doubtless intended to bring the rebellious Milesians to their senses.

19. ὅσοι, referring to the crews.

CHAPTER VI.

8. Φοίνικες μὲν ἦσαν προθυμότεροι. This zeal on the part of the Phoenicians is explained by their jealousy and hatred of the Ionian marine by which they had been to a great extent ousted from the trade that had formerly been theirs.

Accordingly they were ready to do anything to humble their rivals.

9. νεωστὶ κατεστραμμένοι; see v. 116.

CHAPTER VII.

2. ἐστράτευν. It is impossible to say here with certainty whether Hdt. wrote ἐστρατεύοντο or ἐστράτευν, as he uses both voices, but the middle more frequently. On the whole the probabilities are in favour of the less common active, since it would be more likely to be tampered with.

3. πρόβουλοι, representatives of the different states. In the same sense vii. 172 ἐν τῷ Ἴσθμῳ ἦσαν ἀλισμένοι πρόβουλοι τῆς Ἑλλάδος ἀραιρήμενοι ἀπὸ τῶν πολιῶν. σφέων αὐτῶν is objective gen.

4. Πανιώνιον, on the north side of the promontory of Mycale, sacred to Poseidon (i. 149). It was the centre of the Amphictiony consisting of the so-called twelve Ionic cities of Asia Minor; here the Ionians of the twelve states met for a common festival and sacrifice.

6. ἀντίξοον· ἐναντίον: an Ionic word.

7. ῥύεσθαι, Ionic.

10. Λάδην. This island covered the mouth of the harbour. It is now joined to the mainland by the alluvial deposits of the Maeander.

11. ἐπὶ τῇ πόλει—κειμένη, lying off the city, with the idea of commanding or protecting, so vii. 6 αἱ ἐπὶ Λήμνῳ ἐπικείμεναι νῆσοι.

CHAPTER VIII.

2. σύν. In Hdt. this preposition is somewhat more common than μετὰ c. gen., which in Attic prose has almost superseded it. Hdt. also makes frequent use of ἄμα c. dat.

6. εἶχοντο, came next to.

Eight of the twelve Ionic states, Miletus, Myus, Priene, Samos, Teos, Chios, Erythrae, Phocaea, are here represented; the remaining four, Ephesus, Colophon, Lebedus, Clazomenae, are unrepresented. Clazomenae had already been reduced (v. 123). Busolt (*Gr. Gesch.* ii. 40) suggests that the three other towns held aloof from the revolt.

CHAPTER IX.

1. μέν; see on c. 31. 1.

2. ἦσαν stands in the plur. by attraction to the predicate ἐξακόσαι, as often in Hdt., cf. iv. 85 πελαγέων γὰρ ἀπάντων πέφυκε θωμασιώτατος. τοῦ τὸ μὲν μῆκος εἰσι στάδιοι ἑκατὸν καὶ χεῖλιοι κ.τ.λ.

6. Ἰάδων. Ἰὰς is used adjectively as c. 31. 13 πόλις τὰς Ἰάδας, iv. 95, etc. So Ἑλλάς—γλῶσσαν Ἑλλάδα iv. 78, etc.; so in Thuc.; usually Ἰωνική, Ἑλληνική.

καταρρώδησαν. This compound of ὀρρωδέω is un-Attic; in Attic, moreover, the simple verb is almost confined to the pres. and ipf.

8. μὴ οὐ with the participle is found only in negative sentences. Here the participle is equivalent to a conditional sentence, as in c. 106. 16 εἰνάτη δὲ οὐκ ἔφασαν ἐξελεύσεσθαι μὴ οὐ πλήρεος ἐόντος τοῦ κύκλου, G.M.T. § 818, Jebb, *Soph. O. T.* p. 221.

οὔτε—τε; see on c. 1. 7.

10. ἐπιλεγόμενοι· ἐννοούμενοι, considering, reflecting; in this meaning frequent in Hdt., e.g. c. 86. 29 ταῦτα ἐπιλεγόμενῳ.

12. καταλυθέντες τῶν ἀρχέων, at the outbreak of the Ionic revolt (v. 37). καταλύειν c. gen. is rare, i. 104 τῆς ἀρχῆς κατελύθησαν; it is construed on the analogy of the more common καταπαύω, c. 64. 4 καταπαῦσαι Δημάρητον τῆς βασιλείης.

13. ἔφευγον ἐς Μήδους, pregnantly=*had gone into exile to Persia and still were there, i.e. were in exile in Persia.* Cf. ii. 152 φεύγοντα ἐς Συρίην, *in exile in Syria*, iv. 12 φαίνονται δὲ οἱ Κιμμέριοι φεύγοντες ἐς τὴν Ἀσίην, passages which shew that Cobet's ἔφηνον is unnecessary.

16. τίς ὑμέων=ἐκαστος ὑμέων. So τίς is often used in exhortations and threats in Hom. and Hdt., e.g. vii. 237, viii. 109, ix. 17.

εὖ ποιήσας φανήτω; the aor. part. here probably indicates not an action prior to but an action contemporary with that of the aor. inf., as v. 24 εὖ ἐποίησας ἀπικόμενος, Plato, *Phaed.* 60 εὖ ἐποίησας ἀναμνήσας ἐμέ, *you did well to remind me,*

Theaet. 185 E, *Madvig* 19 p. 183, rem. 2. The aor. here may be taken in its *ingressive* sense (like βασιλεύσαι to become a king) = literally *enter into the state of being manifestly a benefactor*. At the same time it would be possible to take the participle in the usual way, *let him make it manifest that he has been a benefactor*.

17. τὸν βασιλέος οἶκον, cf. v. 31 ἐς οἶκον τὸν βασιλέος ἐξηγητῆς γίνεαι πρηγμάτων ἀγαθῶν, vii. 194, ix. 107.

γάρ does not here give a reason, but introduces an explanation of εὖ ποιήσας φανήτω, cf. cc. 19. 1, 21. 4, 22. 8, 40. 5, etc.

18. ἀποσχίζων; see on c. 5. 8.

20. ἄχαρι οὐδέν, *nothing unpleasant*. Hdt. often uses ἄχαρι in this euphemistic way; the same turn ii. 141, vii. 50, 138, viii. 143.

τε-οὐδέ, a confusion of οὐδὲ and τε-οὔτε: cf. τε-δὲ ix. 57, τε-μηδὲ *Isoc. Panath.* 257 D.

21. τὰ ἱερά. The Persians themselves had neither temples nor images; there were only sacrificial places on the heights and consecrated fire-altars. Thus, though they seem to have shewn no animosity to the religion of their subject-peoples, they did not hesitate on occasion to burn their temples by way of severe punishment.

22. βιαιότερον ἔξουσιν, *be treated with greater harshness*, cf. iii. 13 ἔχων οὐδὲν βλαίον.

23. οὐ ποιήσουσιν, *refuse to do*. οὐ forms with the verb a single compound notion and hence is not changed to μή: cf. i. 212 εἰ δὲ ταῦτα οὐ ποιήσεις, ἥλιον ἐπὶ δμνυμί τοι κ.τ.λ. In a similar way are treated οὐκ ἔαν = κωλύειν, οὐκ ἐθέλειν *refuse* etc., *GMT.* § 384 (47. 3 note).

24. ἐλεύσονται· ἱασι. In Attic Greek the future of ἔρχομαι is regularly supplied by εἶμι. The fut. ἐλεύσεσθαι is found once in *Lysias*. The opt., infin. and part. of εἶμι are used both in a present and in a future sense. The ipf. of ἔρχομαι is supplied by ἦα: cf. on c. 134. 10.

25. ἐπηρεάζοντες, here in the unusual sense of ἐπαπειλέοντες, *threatening*.

κατέξει, *will befall them*: cf. c. 40. 4.

26. *ἐξανδραποδιέονται*. Hdt. prefers the fut. middle for the fut. pass., cf. cc. 11. 18, 17. 6.

28. *ἐς Βάκτρα*, i.e. to the most distant parts of the kingdom.

CHAPTER X.

1. *τάδε*; *ταῦτα* would be more regular, see on c. 39. 2.

3. *καὶ ἀπίκοντο*, *actually came*.

4. *ἀγνωμοσύνη διεχρέωντο*. *ἀγνωμοσύνη* literally means want of judgment, or sober reflexion, which may exhibit itself in various ways—*rashness*, vii. 9 *ἐώθασι Ἕλληνες ἀβουλότατα πολέμους ἵστασθαι ὑπὸ τε ἀγνωμοσύνης καὶ σκαϊότητος*; *rash and inconsiderate persistence due to a false estimate of one's power*, as here, and iv. 93, ix. 3; *overweening self-confidence*, v. 83, etc. In *διεχρέωντο*, *διὰ* has the notion of *persistence*, cf. c. 58. 20, iii. 66, vii. 210 *ἀναιδείῃ τε καὶ ἀβουλίῃ διαχρεώμενοι*; thus it is more than the simple *χρᾶσθαι*, a verb which Hdt. very often uses in periphrasis, e.g. i. 150 *ὁμολογίῃ ἐχρήσαντο* = *ὡμολόγησαν*, iv. 134 *βοῇ χρεωμένων = βοῶντων*.

CHAPTER XI.

3. *συλληχθέντων*· *συλλεγόντων*, which Hdt. also has.

4. *καὶ ἄλλοι—ἐν δὲ δὴ καί*; so v. 95, *παντοῖα καὶ ἄλλα ἐγένετο—ἐν δὲ δὴ καί*, vi. 50. 5, 70. 16. In this phrase *ἐν* is used adverbially like *μετὰ* in *μετὰ δέ*, *ἐπὶ* in *ἐπὶ δέ*; the usage is un-Attic.

5. *ἡγορῶντο*, also Soph. *Tr.* 601 *ἕως σὺ ταῖς ἐξωθεν ἡγορῶ ξένας*.

6. *γάρ*; see on c. 5. 7. The main clause here is introduced by *ὥν*, as often, e.g. c. 87. 10, v. 19; similarly *νὺν* i. 124, iv. 97, *μὲν-δὲ* i. 85, *μὲν νυν-δὲ* iii. 83, *τοιγαρὼν* iv. 149.

ἐπὶ ξυροῦ—ἔχεται. A proverbial expression from Homer downwards, K. 173 *νὺν γὰρ δὴ πάντεσσιν ἐπὶ ξυροῦ ἵσταται ἀκμῆς | ἢ μάλα λυγρὸς ὀλεθρος Ἀχαιοῖς, ἢ ἐβιώναι*. In this phrase *ἔχεται* is not found elsewhere, but that does not prove that it is impossible; various emendations have been proposed, none of them convincing. [Longinus], *περὶ ὕψους* 22, quotes the passage with *ἔχεται*.

8. **καὶ τούτοις**, *and that too*, in personal style of Greek for *καὶ ταῦτα*.

9. **ὕμεις**, put before the conjunction for emphasis.

10. **πόνος** is frequently found in the special sense of *training, drill*. Thus in Pindar **πόνος καὶ δαπάνα** are the means whereby is attained the highest goal, victory in the games, *e.g.* *Ol.* v. 15 αἰεὶ δ' ἀμφ' ἀρεταῖσι πόνος δαπάνα τε μάρνεται, πρὸς ἔργον κινδύνῳ κεκαλυμμένον, *Isth.* i. 41 ἀμφοτέρων δαπάναις τε καὶ πόνοις. The Ionians displayed the same aversion to discipline later, under the Athenian empire, when most of them had their personal service commuted for a money-payment.

13. **διαχρήσεσθε**. If the future is the right reading here, an interesting parallel for the change of construction is to be found in Isocr. vi. 107 ἦν ἐθέλωμεν ἀποθνήσκειν ὑπὲρ τῶν δικαίων, εὐδοκιμήσομεν· εἰ δὲ φοβησόμεθα τοὺς κινδύνους, εἰς πολλὰς ταραχὰς καταστήσομεν ἡμᾶς αὐτούς, *cf.* *Hdt.* i. 71. The fut. ind. is often used in warnings and threats, *cf.* *GMT.* § 447.

14. **μὴ οὐ**, after negative, *GMT.* § 815 (95. 2).

15. **πέιθεσθε**. Cobet and Herwerden would here and in many other passages change the present to the aorist. But according to Stein *ἐπιθόμην* is not found in *Hdt.*

17. **θεῶν τὰ ἴσα νεμόντων**, *if the gods are impartial, favour neither party*, so c. 109. 30.

18. **πολλόν**. In such expressions *Hdt.* uses both the dat., *e.g.* c. 138. 17, v. 77 πολλῷ κρατεῖν, iv. 74 πολλῷ ὑπερφέρειν, etc., and the acc., *e.g.* cc. 82. 18, 129. 8, iv. 103 πολλὸν ὑπερέχειν, v. 102 πολλὸν ἐσσοῦσθαι, but with verbs the acc. is much more common (22: 5 Böttcher).

ἐλασώσεσθαι; see on c. 9. 26.

CHAPTER XII.

2. **ἀνάγειν ἐπὶ κέρας** (Attic ἐπὶ κέρως), *one ship following the other, in line*)(*μετωπηδόν*, *with a broad front, in column*. *Thuc.* ii. 90 ἰδόντες δὲ οἱ Πελοποννησίοι κατὰ μίαν ἐπὶ κέρως προσπλέοντας—ἀπὸ σημείου ἐνὸς ἄφνω ἐπιστρέψαντες τὰς ναῦς *μετωπηδόν* ἔπλεον—ἐπὶ τοὺς Ἀθηναίους. The ships of Dionysius

came out in two separate lines and then took up their position over against one another and practised the *διέκπλους*. This, which was afterwards a favourite manœuvre with the Athenians (Thuc. II. 83, VII. 36), consisted in breaking through the enemy's line, and in passing injuring his ships' sides, breaking the oars, and disabling his vessels.

3. ὅκως· ὅποτε, *whenever*, a very common usage in Hdt. with the optative of indefinite frequency; examples in this book, cc. 31. 6, 61. 24, 75. 6, 77. 20, 122. 9, 137. 22. In this sense rarely ὡς, I. 17, 106, VII. 119.

5. ἐπιβάτας, *the fighting force on board, the marines*) (ἐρέται, *the rowers*).

6. ὀπλίσειε, drew them up fully armed. As Stein points out, this sentence would have been clearer if it had run τοῖσι ἐρέτησι ἐχράτο—καὶ τοὺς ἐπιβάτας ὥπλιζε· ὅκως δὲ τοῖσι ἐρέτησι χρήσαιτο κ.τ.λ.

ἔχεσκε ἐπ' ἀγκυρέων, instead of allowing the crews to land, as was the usual custom.

7. δι' ἡμέρης, *all day long*, I. 97 δι' ἡμέρης δικάζειν, II. 173, VII. 210, Arist. *Pax*, 27 δι' ἡμέρας ὄλης.

10. οἶα; see on c. 5. 7.

11. ἔλεξαν. Before *oratio recta* Hdt. prefers the imperfect or historic present of λέγειν; the aor. is rarely found, e.g. cc. 86. 7, 130. 1, and then it is preceded by a temporal clause, a participle or the like. In c. 86 only we find ὁ δ' ἔλεξε followed by φάμενος and *oratio obliqua* (Kallenberg).

12. ἑωυτοὺς=ἀλλήλους.

τίνα δαιμόνων παραβάντες, *what deity have we offended?* *quo numine laeso* (Virg.). The personal accusative is an exceptional usage; elsewhere παραβαίνειν τι (νόμους, etc.) not τινά. The conjecture τίνα δαιμόνων νόμον is a very probable one: cf. Eur. *Ion*, 231 θεοῦ δὲ νόμον οὐ παραβαίνομεν, Soph. *Aj.* 1130, 1343.

13. ἀναπύμπλαμεν, in v. 4, with the addition of κακά: as here, ix. 87—an Homeric expression, e.g. ε. 207 ὅσσα τοι αἶσα | κήδε' ἀναπλήσαι πρὶν πατρίδα γαῖαν ἰκέσθαι.

οἵτινες, *inasmuch as we*.

14. ἐκπλώσαντες ἐκ τοῦ νόου, the same metaphor III. 155 κῶς οὐκ ἐξέπλωσας τῶν φρενῶν σεωυτὸν διαφθείρας:

15. ἀλαζών, *braggart*. The ἀλαζών is the man who pretends to be more than he is (*simulator*))(εἴρων the man who pretends to be less than he is (*dissimulator*), Arist. *Eth. Nic.* 1108 α περι μὲν οὖν τὸ ἀληθὲς ὁ μὲν μέσος ἀληθὲς τις καὶ ἡ μεσότης ἀλήθεια λεγέσθω, ἡ δὲ προσποίησις ἡ μὲν ἐπὶ τὸ μείζον ἀλαζονεία καὶ ὁ ἔχων αὐτὴν ἀλαζών, ἡ δὲ ἐπὶ τὸ ἔλαττον εἰρωνεία καὶ εἴρων.

16. ἐπιτρέψαντες—ἔχομεν. This periphrasis of the aor. part. with ἔχω denotes the continuing state, cc. 23. 29, 126. 18, I. 27 τοὺς δουλώσας ἔχεις, *keep enslaved*, Soph. *Ant.* 77 τὰ τῶν θεῶν ἔντιμ' ἀτιμάσας ἔχε.

18. καὶ δὴ = καὶ ἤδη, *already*, as VII. 196 ἐσβεβληκῶς ἦν καὶ δὴ τριταῖος ἐς Μηλίας, IV. 102, VIII. 94, IX. 6, 11, 66. Cf. Aesch. *Suppl.* 478 καὶ δὴ φίλον τις ἔκταν' ἀγνοίας ὕπο = *ere now*.

19. ἐπίδοξοι, *in expectation of*; to be distinguished from ἐνδοξος. Here it is followed by the fut.: it is also found with the pres. IV. 11; with the aor. I. 89.

20. πρὸ after comp. instead of ἤ, cf. VII. 152 πᾶν βουλόμενοί σφι εἶναι πρὸ τῆς παρεούσης λύπης; so sometimes in Attic.

22. μᾶλλον repeats the comparative κρέσσον, cf. VII. 50 κρέσσον δὲ πάντα θαρσέοντα ἤμισυ τῶν δεινῶν πάσχειν μᾶλλον ἢ πᾶν χρῆμα προδειμαίνοντα μηδαμὰ μηδὲν παθεῖν, 235.

24. πιθώμεθα αὐτοῦ. πείθεσθαι in Hdt. is followed by the gen. four times (I. 126, V. 29, 33), on the analogy of ἀκούειν, just as conversely ἐπακούειν, ἐσακούειν are followed by the dat. on the analogy of πείθεσθαι. The same construction is found once in Thuc. VII. 73 σφῶν πείθεσθαι, and in Eur. *Iph. Aul.* 726.

25. οἷα στρατιή, *tamquam exercitus*, without part. as III. 63 οἷα ἀνὴρ ἀγαθός, Eur. *Androm.* 911 μῶν ἐς γυναῖκ' ἔρραψας οἷα δὴ γυνή. In this meaning ἄτε is more common, as in II. 69, IV. 146.

26. ἐσκιητροφέοντο)(ἡλιωμένοι, Plat. *Pol.* 556 D.

27. ἀναπειράσθαι, technical term for naval practice, Thuc. VII. 7 τὸ ναυτικὸν ἐπλήρουν καὶ ἀνεπειρῶντο.

CHAPTER XIII.

1. γινόμενα ἐκ. γινόμενα is followed by ἐκ as equivalent in meaning to a passive verb.

1—11. **μαθόντες—πενταπλήσιον.** There is considerable confusion in this sentence; **ἐδέκοντο** would naturally have gone along with **τοὺς πρότερον ἔπεμπε λόγους** and the sentence come to a close at **συμμαχήν**, but **οἱ Σαμίων στρατηγοὶ** is taken up by the more general **Σάμιοι** (ὦν in epianalepsis, cf. c. 76. 8), and **μαθόντες κ.τ.λ.** is expanded into **ὀρέοντες ἅμα μὲν κ.τ.λ.**, and in consequence of this, for the sake of clearness, **τοὺς λόγους** is repeated with **ἐδέκοντο**.

7. **ἐκ**, on the part of.

8. **ἅμα δὲ κατεφαίνετο**, a transition to the finite verb from the part. **ἅμα μὲν ὀρέοντες**, as c. 19. 2, 25. 11, 70. 17, 74. 19, 133. 18, and frequently.

9. **γε** (with part. = *quippe qui*) is here more suitable than **τε**; the clause does not add any new reason, but explains more clearly why there was no hope of final victory.

10. **ἐπιστάμενοι**, a construction according to the sense, as if instead of the impersonal **κατεφαίνετο** a finite verb had preceded, cf. vii. 177 **ἅπαντα γὰρ προσκεψάμενοι, καὶ ἐπιλογισθέντες** ὅτι οὔτε πλήθει ἔξουσι χρᾶσθαι οὔτε ἴππῳ, ταύτῃ σφί **ἔδοξε δέχεσθαι τὸν ἐπιόντα ἐπὶ τὴν Ἑλλάδα**, viii. 87.

12. **προφάσιος ἐπιλαβόμενοι**; the same phrase iii. 36.

13. **ἀρνεομένους**; this is obviously the correct reading, **οὐ βουλομένους** being clearly a gloss. For **ἀρνεῖσθαι** c. inf. = *refuse to do a thing* cf. Eur. *I. A.* 966 **οὐκ ἡρνούμεθ' ἂν | τὸ κοινὸν αὔξειν**.

14. **ἐν κέρδει ἐποιέοντο**, *considered it a gain*, so ii. 121 **τὸν ἐκκεχυμένον οἶνον συγκομίζειν ἐν κέρδει ἐποιέοντο**. Similarly **ἐν οὐδενὶ λόγῳ ποιεῖσθαι** vii. 57, **ἐν ὁμοίῳ ποιεῖσθαι** viii. 109, **ἐν ἀδείῃ ποιεῖσθαι** ix. 42.

15. **παρ' ὅτεο· παρ' οὗ**. Hdt. often uses **ὅστις** for the simple **ὅς**, e.g. c. 47. 4, i. 7, **Λυδοῦ τοῦ Ἄττος, ἀπ' ὅτεο ὁ δῆμος Λύδιος ἐκλήθη**, 145, ii. 100, iii. 115, iv. 8, 41, etc.; cf. Bechtel *Ion. Inscr.* 240. 43 (Halicarnassus) **γῆν -ῆτις ἦν Κακράδος**. In Thuc. it is found once vi. 3 **βωμόν, ὅστις νῦν ἔξω τῆς πόλεως ἐστίν**, where it is probably taken from his authority, Antiochus of Syracuse.

18. **τὴν ἀρχήν. ἀποστερεῖν** is found with the acc. of the thing only here in Hdt., elsewhere with the gen.

19. **κατά περ οἱ ἄλλοι**; see v. 18. **κατὰ** = *καθ'* ἄ.

CHAPTER XIV.

2. ἐπὶ κέρας; see on c. 12. 2.

3. ἀγχοῦ· ἐγγύς.

9. ἀειράμενοι τὰ ἱστία, *hoisting their sails*, the yard being raised Rich, *Dictionary of Antiquities*, s. v. *velum*), cf. viii. 56 τὰ ἱστία ἀειροντο ὡς ἀποθεισόμενοι, 94 τὰ ἱστία ἀειράμενον οἰχεσθαι φειγόντα. ἢ κατ' ἱστία λευκὰ βαλόντες (in a storm) Theog. 671.

12. τοῖσι στρατηγοῖσι. ἀνηκουστεῖν is followed by the dative on the analogy of ἀπειθεῖν, cf. on c. 12. 24.

14. πατρόθεν; the father's name was added as a mark of distinction, cf. viii. 90 καὶ οἱ γραμματισταὶ ἀνέγραφον πατρόθεν τὸν τριήραρχον καὶ τὴν πδλιν.

16. ἰδομενοί; the simple aor. mid. is not found in Attic prose.

17. προσεχέας=ἐχομένους, un-Attic.

18. ὥς=οὕτως as often in Hdt. In Attic it is so used mostly in the phrases καὶ ὥς, οὐδ' ὥς, μηδ' ὥς. Hdt. uses it mostly as here along with δὲ καὶ at the beginning of the clause.

19. τὰ αὐτὰ ταῦτα. Cobet would reject these words as superfluous, but cf. vii. 206 ὥς δὲ καὶ οἱ λοιποὶ τῶν συμμάχων ἐνένωντο καὶ αὐτοὶ ἕτερα τοιαῦτα ποιήσιν, iii. 13.

CHAPTER XV.

1. περιέφθησαν τρηχύτατα, *were very roughly handled*. περιέπειν is a favourite expression with Hdt. especially in conjunction with εὖ or τρηχέως, e.g. c. 44. 14, ii. 64, 169.

8. προδιδόντας, *going treacherously over to the enemy*, so v. 113. More fully iii. 45 ἦν ἄρα προδιδῶσι οὗτοι πρὸς τοὺς κατιόντας.

ἐδικαίουν=ἡξίουν is in Attic prose almost confined to Thuc.

9. μετ' ὀλίγων—μεμουνωμένοι, cf. Thuc. vi. 101 μονωθεῖς μετ' ὀλίγων τῶν ξυνδιαβάντων.

10. διεκπλώνοντες; see on c. 12. 2.

11. ἐς δ is used by Hdt. in the sense of ἕως, GMT. § 616 (66, note 2).

CHAPTER XVI.

2. ἀδύνατοι, *disabled*.

3. τραμάτων, of injuries inflicted on ships. The verb *τιτρώσκω* is found in the same sense viii. 18 αἱ ἡμίσεαι τῶν νεῶν τετρωμέναι ἦσαν, Thuc. iv. 64 ἔτρωσαν πολλὰς.

οὔτοι δέ. δέ introduces the main clause after the relative clause, a usage very common in Hdt. *e.g.* c. 58. 23; similarly cc. 30. 2, 54. 6, 86. 2. Such an apodotic δέ is in Hdt. always attached to a personal pron. or to the article used as a pron., Gomperz, *Herod. Stud.* ii. 544.

5. αὐτοῦ ταύτη, *in that very spot*, a common expression in Hdt. *e.g.* i. 189, 210, 214, v. 112 etc., rarely in the reverse order ταύτη αὐτοῦ vii. 207. In Attic αὐτοῦ is sufficient.

9. θεσμοφορίων, a women's festival in honour of Δημήτηρ Θεσμοφόρος, the goddess who, by the introduction of agriculture, introduced among mankind a regulated and orderly life based upon law; hence the name. In Attica the festival of the Thesmophoria was celebrated in late autumn from the 9th to the 13th of Pyanepsion, when the winter seed had been sown and the labour on the fields was finished for the year. There can be little doubt that it was celebrated about the same time in Ephesus; this would put the battle of Lade in the autumn of 497 (Busolt ii. 42).

12. πάγχν' πάν, *being firmly persuaded*. κατὰ strengthens the meaning of the verb, so iii. 27 πάγχν σφέας καταδόξας ταῦτα ποιεῖν, viii. 4. So in κατεικάζειν 112, καταφρονεῖν i. 59 (καταφρονήσας τὴν τυραννίδα, *having set his thoughts on*), viii. 10, κατελπίζειν viii. 136.

13. κλῶπας' ληστάς.

14. ἔκτεινον, in Attic generally ἀπέκτεινον.

CHAPTER XVII.

3. τῶν Ἰώνων τὰ πρήγματα, *the cause of the Ionians*, cf. c. 13. 9.

6. ἀνδραποδιεῖται, fut. mid. in pass. sense, see on c. 9. 26. As to the mood, it is to be noted that Hdt. almost without exception retains the fut. indie. in *orat. obliq.* The fut. opt.,

which is unknown to the early poets, is found in all the mss. of Hdt. only in two passages, vii. 226, ix. 38.

7. ὁ δέ; see on c. 3. 6.

ὥς εἶχε, *as he was, without more ado, straightway*, cf. i. 61 ὀργῇ δέ, ὥς εἶχε, καταλλάσσετο τὴν ἔχθρην, 113, ii. 121, etc. *ιθέως* is superfluous and is probably a gloss.

10. Καρχηδονίων δὲ καὶ Τυρσηνῶν, the bitter enemies in the Western waters of the Greeks whom they dreaded as rivals. In the first half of the sixth century the Phoenicians began with energy and success to oppose the further colonisation of the Western Mediterranean by the Greeks. When about 544 the Phoenicians left their home and settled partly in Massilia, partly in Alalia, the Etruscans entered into league with the Carthaginians against them. In B.C. 480 we find the Carthaginians at war with the Greeks in Sicily: in 474 Hiero inflicted a severe defeat on the Etruscans.

CHAPTER XVIII.

1. ἐπεῖτε· ἐπειδή.

5. κατάκρης, literally *from the top downwards*, hence *utterly, completely*; already in Hom. O. 557 κατάκρης Ἴλιον αἰπεινὴν ἐλέειν; cf. Thuc. iv. 112 βουλόμενος κατάκρας ἐλεῖν αὐτήν (τὴν πόλιν). It has been usually supposed to stand for κατ' ἄκρας, but Danielsson, *Grammatische und etymologische Studien* i. 4 sq. would derive it from κατὰ κρᾶς (κρῆς), a gen. from another form of κάρα, cf. κατὰ κρῆθεν. Schmidt, *Die Pluralbildungen d. Idg. Neutra* 371, defends κατ' ἄκρας. In any case it is very probable that to the feeling of a Greek of the fifth century, so far as he analysed the expression at all, it would have presented itself as κατ' ἄκρας.

ἔκτω ἔτει. Miletus revolted B.C. 499.

7. συμπεσεῖν, *agreed with*, so vii. 151 συμπεσεῖν τούτοις καὶ τότε τὸν λόγον λέγουσι.

CHAPTER XIX.

3. ἐπὶκοινων, concerning others as well as themselves, so c. 77. 10 ἐπὶκοίνα.

4. φέρον; see on c. 2. 2.

5. ἔχρησε, transition from part. to finite verb, see on c. 13. 9.

6. τοῦ λόγου, part. gen. dependent on τοῦτο.

7. μνησθήσομαι, in c. 77. μνησθήσομαι = *mentionem faciam*, μεμνήσομαι = *recordabor*.

8. ἔχρησε· ἀνείλε, in this sense also common in Thuc.

10. δῶρα, the neuter pl. of a single object, as Hom. I. 124 χρυσὸν Ἀλεξάνδροιο δεδεγμένος, ἀγλαὰ δῶρα, γ. 268. Compare the common use of the neut. pl. of the adjective in expressions like ἀδύνατά ἐστι. In explanation of this it has been suggested that the neut. pl. is in its origin a collective feminine. The same usage is found in Latin poets, especially of parts of the body *colla, ora, terga*, etc.

11. κομηταῖς, explained below ὑπὸ τῶν Περσέων ἐόντων κομητέων. Stein compares Epigr. in Aeschyl. 4 βαθυχαιτήεις Μῆδος. In the Homeric times the Greeks were *καρηκομόωντες*, and in the historic times long hair was worn, e.g. at Sparta, while at Athens it was generally cut to a moderate length.

12. Διδύμοις without ἐν is poetical; Hdt. himself (l. 16) says ἐν Διδύμοισι. At Didyma near Miletus was a temple of Apollo Διδυμεὺς under the superintendence of a priestly family called the Βραγχίδαι.

13. κατελάμβανε, *befell*, so cc. 38. 10, 40. 3, 103. 5. 15 and often in Hdt.

ὅτε γε, *quandoquidem*, III. 73 ἡμῖν τότε κάλλιον παρέξει ἀνασώσασθαι τὴν ἀρχὴν ἢ ἀποθανεῖν ὅτε γε ἀρχόμεθα κ.τ.λ., v. 92.

14. ἐκτείνοντο, usually ἀπέθνησκον.

15. τέκνα· παῖδες: the more common order in Greek is παῖδες καὶ γυναῖκες.

16. ἐν ἀνδραπόδων λόγῳ ἐγίνοντο, cf. c. 23. 28, III. 125 ἐν ἀνδραπόδων λόγῳ ποιούμενος, VII. 222, VIII. 68. Cf. Attic ἐν μέρει, ἐν τάξει, etc. γίγνομαι serves as the passive to ποιεῖσθαι.

ἱερόν is a more comprehensive word than νηός: it included all the sacred ground (τέμενος) on which the temple stood, with all that it contained. The two words are found together Thuc.

IV. 90 τάφρον κύκλῳ περὶ τὸ ἱερόν καὶ τὸν νεῶν ἔσκαπτον.

19. ἐτέρωθι τοῦ λόγου, I. 92, v. 36.

CHAPTER XX.

4. ἐπὶ τῇ Ἐρυθρῇ καλεομένη θαλάσσῃ, here used of the Persian Gulf, as i. 180, iii. 30, vii. 80. Hdt., like other ancient writers, also uses Ἐρυθρὴ θάλασσα in a wider sense including generally the ocean to the south of Asia, e.g. i. 1, 202, ii. 8, 102, 158, etc. The modern Red Sea is called by him Ἀράβιος κόλπος, e.g. ii. 11, 102, 158, etc., sometimes loosely Ἐρυθρὴ θάλασσα ii. 158, iv. 42, just as that name is here applied to the Persian Gulf.

6. ἐξιεί, so Thuc. i. 46, ii. 102. In this sense other Attic writers use ἐμβάλλειν.

8. Πηδασεῦσι, from the Carian town Πήδασα, i. 175 οἱ Πηδασεῖς οἰκόντες ὑπὲρ Ἀλικαρνησοῦ μεσόγαιαν.

CHAPTER XXI.

2. οὐκ ἀπέδοσαν τὴν ὁμοίην, *did not make a fair return*, so c. 62, ix. 78. ἀποδοῦναι τὴν ὁμοίην is an expression of the same kind as παῖσον διπλὴν, *strike a second blow*, Soph. *El.* 1415, δευτέραν πεπληγμένος, *smitten with a second blow*, Aesch. *Ag.* 1345, in which passages the acc. fem. of the adjective is used by itself in the same sense as if the corresponding verbal nouns ἀπόδοσιν, πληγὴν, had been joined with it. In i. 118 the neuter is found τὸ ὅμοιον ἀνταποδιδόντες ἐτιμώρεον. ἀποδοῦναι = *reddere*, *give one what is his due*,)(ἀποστερεῖν, cf. c. 86. 50.

Λᾶόν τε καὶ Σκίδρον. These towns were Sybarite colonies on the west coast of Lucania. Another colony of Sybaris was Posidonia (Paestum). The figure of a bull is found on coins of Sybaris and Posidonia, and on the older coins of Laus is found a bull with human countenance; this indicates that the rich pastures were a main source of the wealth of Sybaris. Sybaris was destroyed B.C. 510 (cf. v. 44), and in commemoration of the victory, the people of Croton struck a medal with a tripod, the emblem of Croton, on one side, and on the reverse the bull of Sybaris.

5. ἡβηδόν, *from the youth upwards*, so i. 112 ἐνδύντες τὰ ὄπλα πάντες ἡβηδόν,)(ἀνῆβοι, Heraclit. *Fr.* 57 ἄξιον Ἐφεσίοισι

ἡβηδὸν ἀποθανεῖν πᾶσι καὶ τοῖσι ἀνήβοισι τὴν πόλιν καταλιπεῖν.

ἀπεκείραντο τὰς κεφαλὰς, in token of mourning. Cf. Plato, *Phaed.* 89 B αὔριον δὴ, ἔφη, ἴσως, ὧ Φαίδων, τὰς καλὰς κόμας ἀποκερεῖ, Hom. *Ψ.* 141.

6. προσεθήκαντο, took upon themselves=II. 1, μέγα πένθος ἐποιήσατο; cf. VII. 229 μῆνιν προσθέσθαι τινί, IV. 65 πόλεμόν οἱ προσεθήκαντο, Soph. *O. T.* 1400 προσθῇ μέριμναν.

7. ἐξεινώθησαν. The friendship of Miletus and Sybaris was based upon the intimate trade relations between the two cities. The costly woollen products of Miletus found a ready sale among the luxurious Sybarites, cf. Timaeus *Fr.* 60 ἐφόρον δὲ οἱ Συβαρίται καὶ ἱμάτια Μιλησίων ἐρίων πεποιημένα, ἀφ' ὧν δὴ καὶ αἱ φιλαὶ ταῖς πόλεσιν ἐγένοντο. Moreover Sybaris was the starting-point of the overland route to Etruria. The Milesians could not sail through the straits as they were in the hands of the Chalcidians, with whose enemies the Eretrians, Miletus was in alliance; besides, the jealous Etruscans would not have welcomed the presence of Greek vessels in their waters. Consequently the Etruscan merchants came to buy the Milesian wares at Sybaris, from which they transported them overland to the Tyrrhene sea, and then home in Etruscan vessels (Busolt II. 256, Lenormant *La Grande Grèce*, I. 269 sqq.).

8. οὐδὲν ὁμοίως καί; for the asyndeton see on c. 3. 10. The conduct of the Athenians is contrasted with that of the Sybarites.

9. δῆλον ἐποίησαν ὑπεραχθεσθέντες, cf. Thuc. III. 64 δῆλον ἐποίησατε οὐ μηδίσαντες. The participle is joined with δῆλον ποιεῖν as it is elsewhere with δηλοῦν, e.g. IV. 42 Λιβύη μὲν γὰρ δημοῖ ἐωντὴν εἴουσα περίρρυτος.

11. τῇ ἄλλῃ here means in other ways, elsewhere in Hdt. it is a local adverb. The addition of the article is Herodotean, not Attic. Hdt. also has it without the article, c. 48. 5, II. 79.

καὶ δὴ καί, and particularly, is very common in Hdt. to introduce a particular instance, especially where ἄλλος precedes, e.g. cc. 49. 6, 86. 15.

ποιήσαντι—καὶ διδάξαντι. Dative of relation, not being governed by any word in the clause, but expressing a certain relation to the whole clause; it might almost be called a dative absolute. As here it is used to indicate time v. 97 νομίζουσι δὲ ταῦτα καὶ διαβεβλημένοισι ἐς τοὺς Πέρσας ἐν τούτῳ δὴ τῷ καιρῷ ὁ Ἀρισταγόρης ἀπίκετο, I. 62, Thuc. IV. 56 τοῖς Ἀθηναίοις τότε τὴν παραθαλασσίαν δηοῦσιν οἱ Λακεδαιμόνιοι τὰ πολλὰ ἡσύχαζον. The origin of such a use of the dat. is seen in passages like I. 78 ταῦτα ἐπιλεγόμενῳ Κροίσῳ τὸ προάστειον πᾶν ὀφίων ἐνεπλήσθη, III. 64 καὶ οἱ ἀναθρώσκοντι ἐπὶ τὸν ἵππον τοῦ κολεοῦ τοῦ ξίφους ὁ μύκης ἀποπίπτει, where the dative, though formally under the government of a word in the sentence, has practically the force of an absolute case. It was in this way that the genitive absolute arose in Greek.

12. Φρυνίχῳ, Phrynichus, the tragic poet, an older contemporary of Aeschylus.

διδάξαντι; διδάσκειν δρᾶμα = bring out a play, because of the poet's task of training the chorus.

14. οἰκήια, cf. v. 97 ἔλεγε Ἀρισταγόρης ὡς οἱ Μιλήσιοι τῶν Ἀθηναίων εἰσὶ ἀποικοί.

15. μηδένα χρᾶσθαι τούτῳ τῷ δράματι, i.e. that for the future no one should bring the play on the stage, cf. Haigh, *Attic Theatre*, p. 92 sq.

CHAPTER XXII.

2. τοῖσί τι ἔχουσι, *those of any property*, not so strong an expression as οἱ ἔχοντες, *the rich*. For ἔχειν τι Stein compares Pseudo-Men. εὖχου δ' ἔχειν τι, κἂν ἔχῃς ἕξεις φίλους. As R. has τε, Krüger suggests τοῖς γε ἔχουσι.

4. ἐδόκει μετὰ τὴν ναυμαχίην. As they were joined by fugitives from Miletus (see below) their design must have been carried out after the capture of that city.

5. πρὶν ἢ; with the inf. Hdt. has much more commonly πρὶν ἢ than πρὶν. It may be noted that πρὶν (πρὶν ἢ, πρότερον ἢ) in Hdt. nearly always has the aor. inf. The pres. inf. is found in VIII. 3 πρὶν ἢ πέμπειν, 144 παρεῖναι; owing to their meaning, ἦκειν VI. 116. 4, ὀλχεσθαι VII. 228, are but nominal exceptions.

That this should be so is easily intelligible, as a *πρὶν* clause usually has reference to the *completion* of an action.

σφι. For *σφι* as an indirect reflexive (where *σφίσι* might have been looked for) cf. c. 89. 6, v. 80, and often, Ekedahl, *de usu pron.*, p. 66.

7. **μηδὲ**=καὶ μή, see on c. 96. 6.

8. **Ζαγκλαῖοι.** Thuc. vi. 4 Ζάγκλη δὲ τὴν μὲν ἀρχὴν ἀπὸ Κύμης τῆς ἐν Ὀπικίᾳ Χαλκιδικῆς πόλεως ληστῶν ἀφικομένων ῥέκισθη, ὕστερον δὲ καὶ ἀπὸ Χαλκίδος καὶ τῆς ἄλλης Εὐβοίας πληθὺς ἐλθὼν ξυγκατενείματο τὴν γῆν. Consequently it was an Ionian town.

ἀπὸ Σικελίης; the usual idiomatic substitution of ἀπὸ or ἐκ for ἐν when there is a verb of motion in the sentence.

10. **Καλὴν ἀκτὴν**, on the N. coast of Sicily. It lay in the territory of the Sicels, with whom Scythes (c. 23. 4) was at war. The Ionians were invited to settle there obviously with a view to obtaining their aid against the Sicels. The town was called Καλὴ Ἀκτὴ, the inhabitants Καλακτῖνοι: cf. Νέα Ἠδύς, but Νεαπολίται.

12. **αὕτη.** The pronouns ὅδε, οὗτος and ἐκεῖνος may stand between the article and the noun, if the noun is accompanied by an adjective.

Σικελῶν. The Σικελοὶ (ἢ Σικελιώται, Sicilian Greeks) formed part of the pre-Hellenic population of Sicily. According to tradition they were driven by the Oscans and Oenotrians out of Southern Italy over the straits to Sicily, where they got the upper hand of the Σικανοί, and gradually confined them to the S.W. and S. of the island. The scanty remains of their language would seem to indicate that they belonged to the Italian stock: it has been suggested with probability that the Sicilian Greek words for hare and key (λέποριν, κάτινον) were borrowed from the Sicels, and *gela* is said to have meant *rime* in Sicel and in Oscan (Busolt, *Gr. Gesch.* i. 237).

πρὸς δὲ—Σικελίης, on the side of Sicily which lies towards Etruria. For the form of expression cf. i. 84 ἔστι δὲ (τοῦτο) πρὸς τοῦ Τμώλου τετραμμένον τῆς πόλιος. Grammatically τῆς Σικελίης is a partitive gen. dependent on Καλὴ ἀκτὴ. Such genitives are often used to indicate locality (chorographic gen.) cf. on c. 47. 5.

CHAPTER XXIII.

1. *συνήνεικε*· *συνέβη*; in this sense common in Hdt. *c.g.* c. 117. 5, vii. 4, 117; in the same sense the pass. *συνηνείχθη* i. 19, ii. 111, also Thuc. i. 23.

Σάμιοί τε γάρ—καί, *when the Samians etc.*: parataxis, cf. c. 41. 7. *γάρ* must be taken as introducing the explanation of *τοιόνδε τι*. This use of *γάρ* has been denied in Hdt. and he certainly prefers to dispense with it, but Broschmann cites clear instances of this explanatory use, *c.g.* c. 43 17, 137. 18, i. 214, *πυνθάνομαι οὕτω τοῦτο γενόμενον*. *πρῶτα μὲν γὰρ λέγεται κ.τ.λ.* iii. 113, ix. 111; after phrases like *σημείον δέ*, ii. 9, 58, 155, iv. 118.

7. *Ἀναξίλεως*, despot of Rhegium 494—476. Anaxilas intended to use the Ionians to further his purposes on Zancle (Messene).

10. *ἔαν χαίρειν*, *to let alone*, cf. iv. 112 *ἐπεὶ δὲ ξμαθον αὐτοῦς αἱ Ἀμάξονες ἐπ' οὐδεμιῇ δηλήσι ἀπιγμένους ἔων χαίρειν*, ix. 41. So in Attic, *vid. Lex.*

σχεῖν; note the force of the aorist.

14. *ἑωυτῶν*. The pronoun here is not otiose, so that it need not be omitted with R—while they were besieging another city *their own* was captured. For the irregular position of *ἑωυτοῦ* cf. v. 5 *ὑπὸ τοῦ οἰκησιότατου ἑωυτῆς*, ix. 37 *τὸν ταρσὸν ἑωυτοῦ*, where the mss. agree, ii. 107 (Rsv *αὐτοῦ*), ix. 33 (P *αὐτοῦ*).

Ἱπποκράτεια. The oligarchy of Agrigentum was overthrown (about 505 B.C.) by Cleandrus, son of Pantares, who established himself as despot. On his death (about 498) he was succeeded by his brother Hippocrates. Hippocrates carried on a series of successful wars in Sicily, reducing to subjection, among other places, the towns of Callipolis, Naxos, Zancle and Leon-tini (Hdt. vii. 154). Zancle, as we see, he governed through his dependent Scythes, for, though Scythes is spoken of as allied with Hippocrates, it is plain that he was subject to him. On the death of Hippocrates about 491 the despotism was seized upon by Gelo, who afterwards became despot of Syracuse.

17. ἦκε βοηθέων. "Constanter Herodotus (et sic fere Attici) propter verbi compositionem ex βοή et θέω non futuri sed praesentis participium iungere solent cum verbis eundi et praesentiae," Herwerden, *e.g.* cc. 88. 10, 108. 39.

20. πεδήσας. Krüger after Naber ἐν πέδησι δῆσας. πεδάω does not occur elsewhere in Hdt. while the other is common. πεδᾶν is rare too in Attic prose, only aor. πεδηθείς Plato; as in Hdt. its place is usually taken by ἐν πέδαις δεῖν.

21. Ἴνυκα, the mss. have Ἴνυκον, but as Hdt. has below the gen. Ἴνυκος, and as Stephanus of Byzantium seems to have read here Ἴνυκα, Stein's correction is to be accepted. It lay in the S. of Sicily on the river Hypsas near Selinus.

24. εἰρημένος, *agreed upon, covenanted*, cf. Hes. *op.* 370 μισθὸς δ' ἀνδρὶ φίλῳ εἰρημένος ἄρκιος ἔστω, and the use of the verbal ῥητὸς *e.g.* Thuc. i. 13 ἐπὶ ῥήτοισι γέρασι βασιλῆς, *with fixed privileges*.

28. ἐν ἀνδραπόδων λόγῳ; see on c. 19. 16.

29. εἶχε δῆσας, *kept in chains*, see on c. 12. 16.

κορυφαίους, *the leading citizens*, III. 82 τῶν ἀνδρῶν τοὺς κορυφαίους ἀνεσκολόπισε.

CHAPTER XXIV.

3. πέρην ἐς τὴν Ἀσίην, *over the sea to Asia*, cf. VII. 36 τέκνα πέρην ἐς τὴν Ἀχαίην διέπεμψαν.

τὴν Ἀσίην. The article is here required by Hdt.'s usage. It is only when three or at least two of the continents are mentioned that the article is absent from Ἀσίη and Εὐρώπη (Kallenberg).

7. ἐς Σικελίην ἀπῖκετο. This must refer to a later visit to Sicily, perhaps a visit to his son, if, as is not improbable, this Scythes is identical with Scythes father of Cadmus of Cos, who settled in Messene (Hdt. VII. 164).

8. ὀπίσω· πάλιν.

9. μέγα ὄλβιος. μέγα is often used adverbially in Hdt. as in the poets, but this usage is strange to Attic prose.

10. ἀπονητί· ἀπόνως. The word seems to be un-Attic.

11. περιβεβλέατο, *were in possession of, lit. had compassed for themselves*. The same metaphor III. 71 ἰδίη περιβαλλόμενος

έωυτῷ κέρδεα, *trying to gain*, VII. 190. In IX. 45 τὰ λοιπὰ αὐτῶν (τῶν ὑποζυγίων καὶ τῶν ἀνθρώπων) ἤλανον περιβαλλόμενοι παρὰ τε Μαρδόνιον καὶ ἐς τὸ στρατόπεδον, the literal meaning is more apparent. The origin of the metaphor is clear in Dem. IV. 9 ἀλλ' αἰεὶ προσπεριβάλλεται τι καὶ κύκλῳ πανταχῇ μέλλοντας ἡμᾶς καὶ καθημένους περιστοιχίζεται. The Samians did not remain long in possession of the town; they were driven out by Anaxilas, and Zancle, now called Messene, was colonised with a mixed population (Thuc. VI. 4).

CHAPTER XXV.

10. ὑποκυψάσας, *bowing to their yoke, submitting*, so c. 109,
I. 130 Μηδοὶ ὑπέκυσαν Πέρσῃσι.
τὰς δὲ—προσηγάγοντο; see on c. 13. 8.

CHAPTER XXVI.

2. ἔοντι περὶ Βυζάντιον; cf. c. 5.
5. περὶ Ἑλλήσποντον ἔχοντα, *relating to the Hellespont*,
cf. III. 128 βυβλία γραψάμενος πολλὰ καὶ περὶ πολλῶν ἔχοντα,
dealing with many things. In Hdt. the intransitive use of ἔχω
in various senses is very common, cf. on c. 2. 2.
9. ἐν Κοίλοισι καλεομένοισι; for the expression cf. VIII. 14
τὰ Κοῖλα τῆς Εὐβοίας, *Ion. inscr.* 206 b ἐγ Κοίλοις. They seem
to have lain in the west of the island.
10. ἐφόνευσε, a verb also used by Thuc. *e.g.* I. 50, but
strange to ordinary Attic prose.
13. ἐκ Πολίχνης—ὀρμώμενος, *making Polichne* (lit. *village*)
the base of his operations, a common use of ὀρμᾶσθαι.

CHAPTER XXVII.

1. φιλεῖ—προσημαίνειν, *sc. ὁ θεός*, as with many verbs
that according to our notions would be looked upon as imper-
sonal, such as ὕει, νίφει, ἀστράπτει, *sc. ὁ Ζεὺς*, *Zeus rains*,
snows, *thunders*, σείει *sc. ὁ Ποσειδῶν*.
κως is used by Hdt. when he wishes to express an opinion
or conjecture rather than make a positive statement, so cc. 51.
6, 70. 6. Similarly *κον* c. 98. 6, v. 1, 16.

εὖτ' ἂν ὅταν. εὔτε for ὅτε as Hom. and Tragedy, also II. 63, IV. 78, VII. 193, 209.

2. πόλις ἢ ἔθνη. πόλις) (ἔθνος as *civitas*) (natio. The πόλις is the organised Greek community, as contrasted with barbarians (cf. Arist. *Pol.* III. 13. 1284^a 38 τὸ δ' αὐτὸ καὶ περὶ τὰς πόλεις καὶ τὰ ἔθνη ποιοῦσιν οἱ κύριοι τῆς δυνάμεως, οἷον Ἀθηναῖοι μὲν περὶ Σαμίους καὶ Χίους καὶ Λεσβίους, ὁ δὲ Περσῶν βασιλεὺς Μῆδους καὶ Βαβυλωνίους κ.τ.λ.), or with Greeks not organised in πόλεις (as the Aetolians, Thuc. IV. 94). As applied to Greeks ἔθνος is also used of the different classes inside a πόλις (Plat. *Pol.* IV. 420 B, 421 C, Arist. *de Mundo* 5. 396^b 2 πόλις συνεστηκυῖα ἐκ τῶν ἐναντίων ἔθνων), or to aggregates of πόλεις Thuc. I. 122 ὥστε εἰ μὴ καὶ ἄνθρωποι καὶ κατὰ ἔθνη καὶ ἕκαστον ἄστρῳ μῆ γνώμη ἀμυνόμεθα αὐτοὺς, δίχα γὰρ ὄντας ἡμᾶς ἀπόνως χειρώσονται.

3. τοῦτο μὲν—τοῦτο δὲ=τὸ μὲν—τὸ δέ, on the one hand—on the other hand, very common in Hdt. *e. g.* CC. 101. 16, 107. 9, 114. 1, 125. 4, also found in some Attic writers such as Antiphon and Andocides. Hdt. very rarely uses τὸ μὲν—τὸ δέ, I. 97, III. 40, oftener τὰ μὲν—τὰ δέ.

4. χορόν. For the sending of such choruses cf. Callimachus, *In Del.* 279 πᾶσαι δὲ χοροὺς ἀνάγουσι πόλης (*i.e.* to the temple of Apollo in Delos), Pausan. IV. 4 ἐπὶ δὲ Φίντα τοῦ Συβότα πρῶτον Μεσσήνιοι τότε τῷ Ἀπόλλωνι ἐς Δῆλον θυσίαν καὶ ἀνδρῶν χορὸν ἀποστέλλουσι, Plut. *Nicias* 3 τῶν χορῶν, οὓς αἱ πόλεις ἔπεμπον ἄσομένους τῷ θεῷ, Eur. *Ion* 463 παρὰ χορευομένῳ τρίποδι (of Delphi).

7. ὑπολαβῶν ἀπήνεικε, seized and carried off. ὑπολαμβάνω is used of seizure by disease C. 75. 5 αὐτίκα ὑπέλαβε μανίη νοῦσος, and for ἀπήνεικε may be compared III. 60 (ἡ μοῖρῃ) ἀπήνεικε Καμβύσεα, carried off Cambyses. Stein supposes it to be a metaphor from the wind and storm, comparing IV. 179 ὑπολαβεῖν ἄνεμον βορῆν καὶ ἀποφέρειν πρὸς τὴν Λιβύην: below ὑπολαβοῦσα=excipere, with which cf. VIII. 2 πρὶν γὰρ ἢ καὶ ἀναπνεῦσαι σφῆας—ὑπέλαβε ναυμαχίῃ.

13. ἐς γόνυ—ἔβαλε, brought to its knees, humbled, Aesch. *Pers.* 862, Ἀσία δὲ χθῶν—ἐπὶ γόνυ κέκλιται. The metaphor is from wrestling.

15. καταστροφήν ἐποίησατο=κατεστρέψατο. This peri-

phrasis with ποιῆσθαι and the verbal noun is very common in Hdt. (as in Thuc.), e.g. c. 101. 8 βουλὴν ποιῆσθαι=βουλευέσθαι, III. 25 ὀργὴν ποιῆσθαι=ὀργίζεσθαι, VII. 99 θῶμα π., IX. 8 σπουδὴν π. Note that in such phrases it is the mid. of ποιεῖν that is used, cf. Cobet, *Nov. Lect.* 257.

16. εὐπετέως· ῥαδίως.

CHAPTER XXVIII.

4. ἀναπλέουσι; note the force of the preposition.

7. αὐτὸς δέ, Stein takes αὐτὸς δέ as unusual for ὁ δέ, see on c. 3. 6. But it seems to mean something more. The Phoenicians sail forth from Miletus, and, on hearing of this Histiaeus *on his side too* sets his forces in motion, cf. IV. 124 οἱ Σκύθαι—ὑπέστρεφον ἐς τὴν Σκυθικὴν.—οὕτω δὴ ὁ Δαρεῖος τείχεα μὲν ἐκεῖνα ἡμέτεργα μετήκε, αὐτὸς δὲ ὑποστρέψας ἦε πρὸς ἐσπέρην.

10. ἐκ τοῦ Ἀταρνέος is put for emphasis before ὥς, and is repeated by ἐντεῦθεν.

12. Καῖκου πεδίου, celebrated for its fertility. Stein quotes Strabo p. 624 παραρρεῖ δ' ὁ Κάικος τὸ Πέργαμον διὰ τοῦ Καῖκου πεδίου προσαγορευομένου σφόδρα εὐδαίμονα γῆν διεξιῶν, σχεδὸν δέ τι καὶ τὴν ἀρίστην τῆς Μυσίας. Compare also the proverbial Μυσῶν λεῖα.

15. ζωγρήν ἔλαβε=ἐζώγησε, so c. 37. 6 ζωγρήν αἰρέουσι.

CHAPTER XXIX.

4. συνέστασαν, *were engaged in conflict*, I. 214 χρόνον τε δὴ ἐπὶ πολλὸν συνεστάναι μαχομένους.

χρόνον ἐπὶ πολλόν. This order is common in Hdt. with ἐπὶ and περὶ (ἐν c. 77. 3): it is rare in Attic.

6. τό τε δὴ ἔργον—ἐγένετο, *the glory of this action fell to the cavalry*, cf. IX. 102 ὅπως ἐωντῶν γένηται τὸ ἔργον καὶ μὴ Λακεδαιμονίων, VIII. 102.

9. ἀμαρτάδα· ἀμαρτίαν.

φιλοψυχίην—ἀναιρεῖται, *conceives a desire to live*, a phrase modelled on ἀναιρεῖσθαι πόλεμον and the like.

10. κατελαμβάνετο, *was being overtaken*, cf. VII. 211 οἱ δ' ἂν καταλαμβανόμενοι ὑπέστρεφον ἀντίοι εἶναι τοῖσι βαρβάροισι, IX. 119.

11. **καταιρέόμενος**, *overtake*, so c. 41. 11 τὴν πέμπτην τῶν νεῶν κατεῖλον διώκοντες.

κατέλαμβάνετο—ὡς **καταιρέόμενος**. Hdt. is fond of repeating a word in this way, either by the same word *e.g.* c. 52. 21, 61. 28, 67. 17, i. 8 ἡράσθη—ἐρασθεὶς δέ, ii. 14 ἄρση—ἄρσας δέ, iv. 95 κτήσασθαι—κτησάμενον δέ, or by a synonym, *e.g.* i. 189 διέτεινε—διατάξας δέ, vi. 87 εἶλον—λαβόντες δέ.

12. **Περσίδα γλῶσσαν μετιείς**, *speaking in Persian*. “Solus codex R servavit rectum μετιείς, *i.e.* Περσίζων τῇ φωνῇ,” Cobet. Cf. ix. 16 τὸν Πέρσην τὸν ὁμόκλινον Ἑλλάδα γλῶσσαν ἰέντα εἵρεσθαι αὐτὸν ὁποδαπὸς ἐστι. Elsewhere in Hdt. ἰέναι not μεθιέναι with γλῶσσαν and φωνήν. A somewhat similar use of μεθιέναι is found in Tragedy, *e.g.* Eur. *Hipp.* 1202 βαρὺν βρόμον μεθήκε.

CHAPTER XXX.

1. **ἀνήχθη**; so Bredow and, independently, Cobet for ἀχθη, the latter remarking “corr. ἀνάχθη, constanter enim dicitur παρὰ βασιλέα ἀναβαίνειν et ἀνοδος et ἀνάγειν.” Cf. also ἀνήνικαν below. For ἀνήχθη ἀγόμενος cf. c. 34 ἰόντες—ῆσαν, *on their march—they went*.

2. **ὁ δέ**; δέ in apodosis, see on c. 16. 3, and cf. *GMT.* 512.

3. **δοκεῖν ἐμοί**. Often in Hdt., also with ὥς, *GMT.* § 782 (100).

ἀπῆκε; note the sudden change of subject.

5. **μέγας**, *influential*.

7. **τὸ μὲν αὐτοῦ σῶμα**. For the unusual position of αὐτοῦ cf. c. 111. 16 τὸ μὲν αὐτοῦ μέσον, ii. 133 ὁ μὲν αὐτοῦ πατήρ, iv. 2 τὸ μὲν αὐτοῦ ἐπιστάμενον. In these cases the article is followed by a particle.

8. **αὐτοῦ ταύτη**; see on c. 16. 5.

ἀνεσταύρωσαν. ἀνασταυροῦν in itself might mean either *impale* or *crucify*. The former is a well-known Oriental punishment, cf. Aesch. *Eum.* 189 μύζουσιν οἰκτισμὸν πολλὸν | ὑπὸ ῥάχιν παγέντες: on the other hand in iii. 125, vii. 194 ἀνασταυροῦν plainly means *to crucify*, and if Spiegel is right in his interpretation of the Behistun inscription, crucifixion was a

common punishment for rebels. It is probable then that the meaning here is, *to suspend on the cross*.

13. περιστείλαντας εὖ. εὖ stands emphatically after the verb.

14. μεγάλως—εὐεργέτω. εὐεργέτης is here treated as an adjective, qualified by μεγάλως (cf. Pind. Ol. II. 104 φίλοις ἄνδρα μᾶλλον εὐεργέταν) and followed by the dat. as Eur. Her. 1252 εὐεργέτης βροτοῖσι καὶ μέγας φίλος.

CHAPTER XXXI.

1. μὲν = μὲν δὴ, as in cc. 117. 4, 127. 5, 131. 1.

οὕτω ἔσχε. How does this differ from οὕτω ἔχε?

2. χειμέρισας· διαχειμάσας.

3. δευτέρῳ ἔτει, 493 B.C.

6. ὥς ἐκάστην αἰρέοντες, as they captured each. For this distributive use of ὥς with ἕκαστος and participle cf. c. 79. 8 κατὰ πεντήκοντα δὴ ὧν τῶν Ἀργείων ὥς ἕκαστον ἐκκαλεόμενος (calling them out one after the other) ὁ Κλεομένης ἔκτεινε, I. 114 ὥς ἐκάστῳ ἔργον προστάσσω, assigning them their several duties. As, apart from the change of number, there is a certain awkwardness and redundancy in the sentence, Herwerden may be right in rejecting ὅκως—νήσων, and reading ὥς δ' ἐκάστην αἰρέοντες.

8. τρόπον, the acc. as IV. 94, VII. 60 etc. The dative is much more frequent. My attention has been called to a similar σαγάνευσις in Tasmania, in the governorship of Sir George Arthur, when the white settlers adopted this method of exterminating the natives, with the result that one black was captured (*Leisure Hour*, 1853, p. 122).

10. διήκουσι, stretched out across the island. As Grote, Part II. c. xxxv. points out, the Greek accounts of the depopulation by the Persians must have been much exaggerated, as these islands and cities appear afterwards as occupied by a Hellenic population.

13. Ἰάδας; see on c. 9. 6.

CHAPTER XXXII.

1. οὐκ ἐψεύσαντο τὰς ἀπειλάς, *did not belie their threats*. Cf. Thuc. v. 83, ἔψευστο τὴν ξυμμαχίαν.

3. στρατοπεδευόμενοισι. Herwerden, though he remarks on ix. 16 that the perf. is now found nowhere in Hdt., would read ἐστρατοπεδευόμενοισι as the meaning is they *were encamped* not *were encamping*. But unless the mss. constantly err in this word, στρατοπεδεύομαι is very often found in a perf. sense, as in this book cc. 45. 2, 95. 5. So too in Thuc. (see Classen on iv. 26). It is better then to suppose that we have to deal with a verb with a perfect meaning like νικῶ *am victorious*, οἶχομαι and the like, GMT. § 27 (10. 1).

ἐναντία. Herwerden would read ἀντία as in this local sense Hdt. regularly uses ἀντίος. Apart from this passage ἐναντίος in a local sense is found only in the adverbial phrase ἐξ ἐναντίας, viii. 7. On the other hand in a metaphorical sense he uses ἐναντίος, e.g. γνώμη ἐναντίη not ἀντίη (Herw.).

5. παῖδάς τε κ.τ.λ. Such Oriental cruelties were abhorrent to the Greeks, cf. Aesch. *Eum.* 185 οὔτοι δόμοισι τοῖσδε χρίμπτεσθαι πρέπει | ἀλλ' οὐ καρανιστῆρες ὀφθαλμωρύχοι | δίκαι σφαγαί τε, σπέρματός τ' ἀποφθορᾶ | παίδων κακοῦται χλοῦνις, κ.τ.λ.

6. ἀντὶ εἶναι; the regular expression would be ἀντὶ τοῦ εἶναι, and many editors follow Valekenaeer in inserting the article. ἀντὶ however is found without the article also i. 210 ὃς ἀντὶ μὲν δούλων ἐποίησας ἐλευθέρους Πέρσας εἶναι ἀντὶ δὲ ἄρχεσθαι ὑπ' ἄλλων ἄρχειν ἀπάντων, where however the antithesis makes the absence of the article less harsh; similarly vii. 170. These instances shew that the omission of the article was possible to Hdt. and it is safer here to keep to the reading of the mss. Cf. GMT. § 803.

7. καλλιστευούσας· καλλίστας οὔσας.

9. ἐνεπίμπρασαν. The present of this verb is ἐμπίμπρημι, not ἐπιπίμπρημι, cf. Cobet, *Nov. Lect.* 141 "Attici ἐμπιμπράναι, dicebant et ἐμπίμπρασθαι, quae formae ubique invitae libris restituendae sunt, metro saepe iubente, semper permittente,

nam a Graeculis demum fictae sunt formae ἐμπίρημι et ἐμπί-
πλαιμαι.”

αὐτοῖσι τοῖσι ἱεροῖσι. Many edd. would here expel the article as in III. 126 αὐτῷ ἵππῳ, VII. 17 αὐτοῖσι ἀνδράσι. But in III. 45 the mss. (except d) agree in αὐτοῖσι τοῖσι νεωσίοικισι, also II. 47; in III. 100 Rsv, VII. 39 PRsv omit the article. As in Attic Greek the article is also found, e.g. Ar. *Eq.* 849 αὐτοῖσι τοῖς πόρπαξι, it is hypercritical to deny it to Hdt.

11. ὑπὸ Λυδῶν, by Croesus.

δις ἐπεξῆς, first after Croesus' fall, then on the present occasion.

CHAPTER XXXIII.

2. ἐσπλέοντι; the common use of the dat. to indicate the situation in which something shews itself, Madvig, § 38 c, cf. Thuc. I. 24 Ἐπίδαμνος ἐστὶ πόλις ἐν δεξιᾷ ἐσπλέοντι ἐς τὸν Ἰόνιον κόλπον, is on the right-hand as one sails in, lit. to one sailing in.

4. αὐτοῖσι)(the Phoenician fleet.

5. κατ' ἥπειρον, by land)(the attack by sea.

6. αἶδε; some word like πόλιες or χώραι (cf. the following ταύτας τὰς χώρας) is present in the writer's mind.

8. τὰ τεῖχια τὰ ἐπὶ Θρηίκης, Abicht and Stein quote Skylax *Peripl.* § 68 μετὰ δὲ τὸν Χερσόνησον ἐστὶ Θράκια τεῖχη τάδε· πρῶτον Λευκὴ ἀκτὴ, Τειρίστασις, Ἡράκλεια, Γάνος, Γανίαι, Νέον τεῖχος, Πέρινθος πόλις καὶ λιμὴν, Δαμινὸν τεῖχος, Σηλυμβρία πόλις καὶ λιμὴν. Cf. Dem. *Phil.* III. 15, *De Cor.* 27, Aesch. *In Ctes.* 82.

9. μὲν νυν; see on c. 1. 1.

10. πέρηθε for πέρην, because of the idea of motion in the sentence, viz. that of leaving their city.

Καλχηδόνιοι. This is the best established spelling, though beside it, on inscriptions of the fifth century are found Χαλκηδόνιος and Χαλχηδόνιος, with the common variation between aspirate and tenuis, cf. Meisterhans² 79, Herwerden, *Lapidum Testimonia* 11, Meyer, *Gr. Gram.*² § 216.

12. ἔσω ἐς; the same un-Attic pleonasm, II. 149, 175, IV. 34, 201, VII. 4, 18.

14. οἴκησαν. As οἰκεῖν with the acc. means *to dwell in*, so οἰκῆσαι means *to come to dwell in, to settle in*, cf. Eur. Fr. 362. 11 ὅστις δ' ἀπ' ἄλλης πόλεος οἰκήσῃ πόλιν, hence there is no need to read οἴκισαν as has been proposed.

18. νείμαντες, *giving over to*, I. 86 ζῶντα πυρὶ διδοίη, III. 16 τὸ ὦν κατακαίειν γε τοὺς νεκροὺς οὐδαμῶς ἐν νόμφ οὐδετέροισί ἐστι, Πέρσησι μὲν οἱ ὅπερ εἴρηται, θεῶ οὐ δίκαιον εἶναι νέμειν νεκρὸν ἄνθρωπον.

20. κατέσυραν, un-Attic = διήρπασαν.

21. Κύζικον. Cyzicus, a colony of the Milesians, lay on the shores of the Propontis on the narrow neck of Arctonesus, and possessed two excellent harbours. It was a place of importance in the early trade of Asia Minor, as is shewn by its coinage. Its greatest prosperity, however, was reached in the period after Alexander the Great.

οὐδὲ—ἀρχήν, *not at all*, literally, *not even from the beginning*. The origin of the phrase shows how ἀρχήν in this sense is confined to negative sentences. In this sense it is found in Hdt. only once with the article, IV. 25 in ABC, where Rsv have ἀρχήν.

αὐτοί, *sua sponte*. So Lat. *ipse* Virg. *Ecl.* IV. 21 *ipsae lacte domum referent distenta capellae ubera*.

22. ἔτι πρότερον, *even before*. ἔτι = *already* as in V. 62 ἀνέκαθεν ἔτι, VIII. 62 ἐκ παλαιοῦ ἔτι.

23. ἐγεγόνεσαν ὑπὸ βασιλείᾳ, *had become subject to the King*, the passive to ὑφ' ἑαυτῷ (or ἑαυτὸν) ποιεῖσθαι.

25. ἐν Δασκυλείῳ. Dascyleum on the Phrygian shore of the Propontis was the capital (III. 120 νομοῦ ἄρχοντα τοῦ ἐν Δασκυλείῳ) of the Φρύγιος νομός (III. 127), the third of the twenty tribute-districts into which Darius divided the empire (III. 90).

ὑπάρχω; see on c. 1. 5.

CHAPTER XXXIV.

9. ἀνείλε, the common word for the answer of an oracle. Hdt. also uses ἔχρησε.

11. ἐπὶ ξείνια καλέσῃ. This is the correct form of the phrase, not ἐπὶ ξενία or ξενίαν. “*Qui civem ad coenam vocat*

dicitur ἐπὶ δεῖπνον καλεῖν, qui hospitem καλεῖν ἐπὶ ξένια, eaque res τὸ δεῖπνον appellatur et τὰ ξένια," Cobet *V. L.* 81.

12. **Ιόντες**—ἦσαν; see on c. 30. 1.

ἱερὴν ὁδόν. This is usually supposed to be the sacred way running through Daulis, Lebadea, Coronea, Haliartus, Thebes, then south through Cithaeron to the Thriasian plain where it was joined by the sacred way from Athens to Eleusis—the way (*Πυθιάς ὁδός*) by which went the annual *πομπή* from Athens to Delphi. Curtius (quoted by Bähr), however, supposes that they went by Tanagra into the Attic Tetrapolis, and thence diverged to Athens. The difficulty of the former explanation lies in *ἐκτράπονται*. If the envoys went by the sacred road all the way to Athens, how could they be said to *turn aside to Athens*? *ἐκτραπέσθαι* implies that they left that road. Herwerden cuts the knot by reading *τράπονται*, but, in view of the obscurity of the passage, and the possibility of other interpretations, it is hardly safe to alter the text. Taking the text as it stands, it can only mean that the envoys set out by the sacred way leading eastward from Delphi, and at some point diverged from it, but where, or by what route they reached Athens, there is no evidence to show. It is possible, for instance, that they might have gone from Thebes to Athens by way of Phyle, the shortest route between Thebes and Athens. Delphi was the centre of Greek road-building. Roads were necessary to enable the pilgrims on foot and in chariots to reach in safety the temple of the god. "So arose the 'sacred ways' by which the gods themselves were said to have travelled, even as Apollo once came through a pathless land to Delphi. He was followed by his servants, particularly the Athenians, 'the road-building sons of Hephaestus' (Aesch. *Eum.* 13). The art of making roads and bridges, which rendered harmless the wild mountain streams, thus proceeded from the national sanctuaries, particularly from that of Apollo." In these roads were cut grooves for the chariot wheels to run in; hence to permit of free intercourse with the different sanctuaries, the width between the grooves had to be the same, and so far as Delphic influence reached, both in Central Greece and in the Peloponnese, the same width of track is found.

13. **καί σφεας**. Hdt. is fond of attaching enclitic pronouns, without regard to the logical order of the words, to particles like *καί*, *γάρ*, etc. at the beginning of the clause (Stein), *e.g.* cc. 41. 11, 63. 3, 69. 22, 111. 9.

CHAPTER XXXV.

2. **ἀτάρ** corresponds to *μέν*, as c. 44. 2, v. 66, 92.

3. **τεθριπποτρόφου**, a sign of wealth and position. Cf. c. 125. 30, Arist. *Pol.* vi. (iv.) 3 *τοῦτο γάρ (τὸ ἵπποτροφεῖν) οὐ ῥάδιον μὴ πλουτοῦντα ποιεῖν*.

4. **τὰ ἀνέκαθεν**, *by origin*; adverbial accusative, like *τὰ νώτερα*. Referring to descent, this phrase is common in Hdt.; in Attic *ἄνωθεν* is found in this sense.

5. **Φιλαίου**. There was a story that Philaeus and Eurysaces, sons of Ajax, handed over Salamis to the Athenians, and received Athenian citizenship. Philaeus is then said to have settled in Brauron, on the east coast of Attica, to which we may infer that Miltiades belonged (Plut. *Sol.* 10).

10. **αἰχμάς**; cf. Thuc. i. 6 *πᾶσα ἡ Ἑλλὰς ἐσιδηροφόρει—ἐν τοῖς πρῶτοι δὲ Ἀθηναῖοι τὸν σίδηρον κατέθεντο*. Thus their carrying of arms shewed that they were foreigners.

προσεβῶσατο, *called to him*, only in Hdt.

12. **ἐξέφαινον—ἐκφήναντες δέ**; see on c. 29. 10.

13. **ἐδέοντο αὐτοῦ—μιν πείθεσθαι**; the acc. c. inf. after *δεῖσθαι*, also i. 141 *Κύρου δεηθέντος δι' ἀγγέλων ἀπίστασθαί σφεας*, where there is no gen. after it as here. The regular construction is gen. pers. c. inf.

15. **ἀχθόμενον**, as was natural in an aristocrat.

17. **ἐστάλη**, common in Ionic and Tragedy.

18. **εἰ ποιοίη**. Hdt. generally retains the deliberative subjunctive even after an historic tense, and some critics would introduce the subj. here, denying the use of the opt. in Hdt. But the opt. is also found in the following passages, i. 46, 53 (where it alternates with the subj.), v. 67, viii. 67. These passages shew that the usage, though not common, was not alien to Hdt. In Thuc. too the subj. prevails, though the opt. is also found.

19. προσεδέοντο here does not differ very much in meaning from the simple ἐδέοντο: πρὸς conveys the notion of a request addressed to a person, so cc. 41. 21, 100. 18, III. 75. A similar force of the prep. is seen in προσαιτεῖν, III. 14 ἔχοντα οὐδέν, εἰ μὴ ὅσα πτωχός, καὶ προσαιτέοντα τὴν στρατήην.

CHAPTER XXXVI.

2. Ὀλύμπια ἀναραιρηκώς, *having won an Olympic victory*, cf. c. 70, v. 102 στεφανηφόρους ἀγῶνας ἀναραιρηκότα. ἀναραιεῖν or ἀναραιεῖσθαι is properly used of the prizes of the contest. II. Ψ. 736 ἀέθλια δ' ἴσ' ἀνελόντες, Od. v. 117 ἀέθλια κάλ' ἀνελέσθαι; hence it is transferred to the contest itself. Elsewhere Hdt. has Ὀλυμπιάδα, which Kallenberg would restore here also.

7. κατεστήσαν. The mss. vary between the act. and the mid. The difference between the two voices is clear from v. 92 αὐτοὶ πρῶτοι τύραννον καταστησάμενοι παρὰ σφίσι αὐτοῖσι οὕτω καὶ τοῖσι ἄλλοισι δίξῃσθε κατιστάναι, *i.e.* the act. = *set up for another or over others* (cf. also v. 25, 94, VII. 105, Arist. Av. 1672); the mid. *over oneself* (cf. Thuc. v. 16). The question then is whether οἱ ἐπαγαγόμενοι is here to be taken of the Dolonci generally who elected him despot over themselves, or of the deputation who on their return set him up as despot of the country. As the latter is the more natural interpretation, I have adopted the active. With regard to the despotism of Miltiades and his successors in the Chersonese, it has been suggested with great probability that it was established and supported by Pisistratus and his sons in accordance with their policy of founding an Athenian empire.

8. ἐκ Καρδίας—ἐς Πακτύην, *i.e.* from sea to sea.

10. δηλείσθαι· κακοῦν.

11. οὗτοι, *this*, by attraction to the predicate.

ἔξ τε καὶ τριήκοντα. According to Xen. *Hell.* III. 2. 10 Dercyllidas when he wished to fortify the isthmus anew found it 37 stadia. "Hdt. often connects numbers by τε καί, which in Attic writers is at least rare." Krüger, Di. 69. 70, 3.

13. ἔσω, *i.e.* running into the sea, cf. Thuc. iv. 109 ἔστι δὲ (ἡ Ἀκτὴ) ἀπὸ τοῦ βασιλέως διορύγματος ἔσω προύχουσα, *it projects into the sea*.

CHAPTER XXXVII.

4. ἐπολέμησε; note the force of the aorist.

5. λοχήσαντες; in Attic generally ἐνεδρεύνειν.

6. αἰρέουσι ζωγρίη; see on c. 28. 15.

7. ἐν γνώμῃ γεγονώς, a phrase found only here. It seems to imply not only acquaintance but also that he stood high in his favour (Stein).

8. προηγόρευε. λέγω, *say*, is in the pres. and ipf. of compounds generally replaced by -αγορεύω (fut. -ερῶ, aor. εἶπον, etc.), cf. Cobet *I. L.* 35. “Λέγειν dicendi et loquendi significationem in tribus tantum compositis retinet, ἀντιλέγειν, ἐπιλέγειν et προλέγειν. Reliqua verbi familia, ut ita dicam, et cognatio in compositis omnibus superest; ἐρῶ, εἶπον, εἴρηκα, εἴρημαι, εἰρήσομαι, ἐρρήθην, ῥηθήσομαι, ῥῆσις, ῥητός, ῥητέον, non tantum in ἀντερῶ cet., ἐπερῶ cet., προερῶ cet. extant, sed eadem omnia sunt in ἀνερῶ, ἀνείπον, ἀνείρηκα, ἀνερρήθην, ἀνάρρησις cet. Similiter in ἀπερῶ, διερῶ, ἐξερῶ, κατερῶ, προσερῶ, συνερῶ et ὑπερῶ, quibus quum forma in -λέγω nulla responderet, in eius locum subiit ubique -αγορεύω et -ηγόρευον. Sic ὁ κήρυξ ἀνερεῖ aut ἀνείπεν ὁ κήρυξ ubi ad praesens tempus est redigendum, quia ἀναλέγει eo sensu dici non potest, ἀναγορεύει ὁ κήρυξ dicitur. Eodem modo formae ἀπαγορεύειν, διαγορεύειν, ἐξαγορεύειν, καταγορεύειν, προσαγορεύειν, ἀντιπροσαγορεύειν, συναγορεύειν, et ὑπαγορεύειν, quibus accedit προαγορεύειν pro προλέγειν, respondent formis quas diximus, unde sequitur praesentis tantum et imperfecti formam in usu esse, in caeteris subire -ερῶ, -εἶπον cet.” However, in a few instances -αγορεύω (in Hdt. only ἀγορεύω, προαγορεύω) is found outside the pres. and ipf.

9. πίτυος τρόπον, explained afterwards. Edd. suggest that Croesus may have been referring to the old name of the town Πιτυοῦσσα. For τρόπον cf. *I.* 193 συκεῶν τρόπον, 194, 200. In this sense Hdt. never uses the dative (Böttcher). Lampsacus is said to be a Phoenician name, Lapsak, the town “on the ford.”

10. πλανωμένων, *when they were at a loss*.

11. τό. In indirect questions Hdt. often uses the simple relative instead of ὅστις or τίς, e.g. c. 124. 8, 129. 3, *I.* 78

μαθοῦσι τὸ θέλει σημαίνειν τὸ τέρας, II. 2 ἐπειδὴ δὲ Ψαμμίτιχος βασιλεύσας ἠθέλησε εἰδέναι οὔτινες γενοίατο πρῶτοι, followed by Ψαμμίτιχος δὲ ὡς οὐκ ἐδύνατο πυνθανόμενος πόρον οὐδένα τούτου ἀνευρεῖν. οἱ γενοίατο πρῶτοι ἀνθρώπων, μηχανᾶται τάδε, VII. 37, IX. 71.

θέλει—εἶπαι; cf. II. 13 τὸ δὲ ἔπος τοῦτο ἐθέλει λέγειν, I. 78, VII. 37 εἶρετο τοὺς Μάγους τὸ θέλοι προφαίνειν τὸ φάσμα. Abicht's correction is confirmed by II. 13. In support of εἶναι might be quoted IV. 164 μαθὼν τὸ μαντήιον ἐὼν τοῦτο, V. 1. 79, but μαντήιον and ἔπος are different.

13. μόγῃς; so Hdt. constantly for μόλις.

τῶν τις πρεσβυτέρων; see on c. 5. 10.

τὸ ἓν, the truth, cf. c. 50. 15, V. 50, VII. 209, and note on 3. 5.

15. μετιεῖ. To express a general truth Hdt. prefers to retain the mood of *oratio recta*, e.g. II. 123 πρῶτοι δὲ τόνδε τὸν λόγον Αἰγύπτιοί εἰσι οἱ εἰπόντες ὡς ἀνθρώπου ψυχὴ ἀθάνατός ἐστι, II. 13, V. 24, 31.

πανώλεθρος, strange to Attic prose, as is ἐξαπόλλυμι; both are found in Tragedy.

CHAPTER XXXVIII.

1. διὰ Κροῖσον, by the intervention of Croesus. Where a thing is said to happen by the fault, service or intervention of a person or thing διὰ is followed by the acc.; where it takes place through the medium of a person or thing διὰ takes the gen.

4. ὁμομητρίου, but not of the same father; the father of Miltiades was Cypselus c. 36, that of Cimon Stesagoras c. 103.

5. ὡς νόμος sc. θύειν. The person under whose leadership a town was founded received afterwards divine honours as a hero, cf. Thuc. V. 11, where we read that the Amphipolitans, after giving Brasidas a public funeral, ὡς ἡρώι τε ἐντέμνουσι καὶ τιμὰς δεδώκασιν, ἀγωνὰς τε καὶ ἐτησίους θυσίας καὶ τὴν ἀποικίαν ὡς οἰκιστῇ προσέθεσαν. The proper term for the worship of a hero is ἐναγίζειν) (θύειν of a god, cf. II. 44 τῷ μὲν ὡς ἀθανάτῳ—θύουσι, τῷ δὲ ἐτέρῳ ὡς ἡρῳ ἐναγίζουσι; θύειν of a hero also V. 114, VII. 117, 167.

7. ἐπιστάσι; cf. i. 167 ἀγῶνα -ἐπιστάσι. In Attic καθιστάσαι is so used.

ἐγγίνεται=ἔξειστι, cf. i. 132 οὐ ἐγγίνεται ἀρᾶσθαι. Cobet would read ἐκγίνεται with B², but in i. 132 there is no variant, and ἐγγίνεται is also found in Arist. *Eq.* 851 σοὶ τοῦτο μὴ ἔγγენηται.

9. καί, as well as Miltiades.

κατέλαβε, *it befell*, in this sense common in Hdt., e.g. cc. 40. 3, 103. 5. This construction is peculiar to Hdt.

12. τῷ λόγῳ -τῷ ἔργῳ; the same contrast vii. 155, and in Thuc. it becomes a mannerism.

ὑποθερμότερου. The notion of *somewhat* is expressed twice over, once by ὑπὸ and once by the comparative suffix, cf. c. 75. ὁ ὑπομαρρότερος, iv. 19 ὑπαφρονέστερος, none of which adjectives are found in the positive in Hdt., and the two latter nowhere. In ii. 12 τὴν δὲ Λιβύην ἰδμεν ἐρυθροτέρην τε γῆν καὶ ὑποψαμμοτέρην, τὴν δὲ Ἀραβίην τε καὶ Συρίην ἀργιλωδεστέραν τε καὶ ὑπόπετρον, ὑπο- has a different meaning, *beneath*, *with sandy bottom*, *with rocky bottom*.

CHAPTER XXXIX.

2. τοιῷδε, strictly τοιούτῳ, but Hdt. not unfrequently uses ὅδε, τοσόσδε, τοιόσδε, ὧδε in backward reference, e.g. c. 10. 2, v. 2, 87, and conversely οὗτος etc. in a forward reference, e.g. v. 33, 40.

4. τὰ πρήγματα, *the government*, cf. Arist. *Eq.* 130 δὲ πρῶτος ἔξει τῆς πόλεως τὰ πράγματα.

6. ἐπόλεον, *had treated*, the ipf. indicates the action as lasting, cf. vi. 65. 25, v. 25, 43, 49, 124 (Stein).

7. δῆθεν; see on c. 1. 8.

8. ἐν ἄλλῳ λόγῳ; see c. 103.

10. εἶχε κατ' οἴκους, intrans.; with ἰωντόν i. 82, iii. 79: so in v. 92, 93 εἶχον ἐν ἡσυχίῃ varies with εἶχον ἐν ἡσυχίῃ σφίλας αὐτοῖς.

11. ἐπιτιμῶν. ἐπιτιμᾶν, in the sense of showing honour to the dead, is found only here, though the simple τιμᾶν is so used e.g. ix. 21 οἱ μὲν νυν βάρβαροι τρώπῳ τῷ σφετέρῳ ἀποθανόντα ἐτιμῶν Μασίστιον. But it is not impossible that Hdt. may have

used the word so. It may be noted that he does not use it in the sense of *to censure*. If any correction were necessary the simplest would be *ἔτι τιμῶν*.

13. οἱ δυναστεύοντες defines more clearly what is meant by οἱ Χερσονησίται.

14. κοινῷ στόλῳ; cf. I. 170 κοινῷ στόλῳ ἀρθέντας, v. 93 εἶτε ἰδίῳ στόλῳ εἶτε δημοσίῳ χρησόμενοι.

17. βόσκων, here of men as I. 44 οἰκίοισι ὑποδεξάμενος τὸν ξεῖνον φονέα τοῦ παιδὸς ἐλάνθανε βόσκων, Thuc. viii. 48 ναυτικὸν πολὺ ἔτι ἐνιαυτὸν ἤδη βόσκοντας τὰ μὲν ἀπορεῖν, τὰ δ' ἔτι ἀμνηχανήσιν. In the present passage βόσκειν (properly used of animals) expresses the Greek dislike to the δορυφόροι of a τύραννος; in the passage of Thuc. the word conveys somewhat of contempt, and in Hdt. I. 44 it seems to indicate loathing. For this use of βόσκω cf. further Arist. *Vesp.* 313 τί με δῆτ', ὦ μελέα μᾶτερ, ἔτικτες; ἔν' ἐμοὶ πράγματα βόσκειν παρέχης.

Ὀλόρου. This was also the name of the father of Thucydides, the historian, who was doubtless descended from this Thracian Olorus, but the relation in which he stood to him is unknown. This has been given as the explanation of how Thucydides came to have mines in Thrace.

CHAPTER XL.

1. οὗτος δῆ; δὴ resumes the narrative from c. 34 after the long digression.

νεωστὶ ἐγλύθει. The course of events seems to have been somewhat as follows. About B.C. 515 Miltiades came to the Chersonese. At the outset he either met with or feared opposition from the oligarchs in the cities there, whom, consequently, he seized and imprisoned (c. 39. 15; τῶν κατεχόντων c. 40. 4 refers to these difficulties). Three years after his arrival (B.C. 412) he fell into still greater troubles (χαλεπώτερα πρήγματα I. 4)—the Scythians, provoked by the invasion of Darius (B.C. 513) overran the Chersonese, and Miltiades retired before them. On the withdrawal of the Scythians he was again restored by the Dolonci. This (ταῦτα c. 41. 1 refers to the withdrawal of the Scythians and the restoration of Miltiades) took place three years before he fled from before the

Phoenicians, *i.e.* in 496 B.C. The reason given by Herodotus for the retirement of Miltiades from the Chersonese is the Scythian invasion. As Grote (III. 200 note) points out, it would have been difficult for Miltiades, after he had shewn himself the enemy of the King by advising the Greeks to break down the bridge over the Danube (Hdt. iv. 137), to remain in the Chersonese when the Persians were complete masters in these regions and their commander Otanes was engaged in reducing the Greek cities (Hdt. v. 26 sqq.). Probably then Herodotus was mistaken in assigning the invasion of the Scythians as the real reason for the retirement of Miltiades, though there is no reason to deny the invasion itself. The date of his return to the Chersonese agrees well with this hypothesis. In B.C. 496 the Persians were fully occupied in quelling the Ionic revolt, so that Miltiades had nothing to fear from them. Where Miltiades spent the intervening years we are not told. Stein takes a different view of the passage. He refers τῶν κατεχόντων πρηγμάτων to the expulsion of Miltiades by the Scythians, and χαλεπώτερα to his withdrawal before the Phoenicians. Then he inserts πρὸ in l. 5 before τούτων, supposing that the Scythian invasion took place (B.C. 496) "three years before these things" *i.e.* before the arrival of the Phoenicians (B.C. 493). In c. 41, accordingly, he would understand ταῦτα of the Scythian invasion. Grammatically there is nothing to urge against this interpretation except that it requires the insertion of πρὸ; historically it is open to grave objections. It is impossible to see how Miltiades could have maintained himself in the Chersonese, in the face of the hostility of the Persians. Again, the Scythian invasion is intelligible in 512, but not in 496, when, so far as we know, the Scythians had received no fresh provocation from the Persians.

3. τῶν κατεχόντων; κατέχειν is a sort of perfect to καταλαμβάνειν, cf. I. 65 τοὺς μὲν Ἀθηναίους τοιαῦτα τὸν χρόνον τοῦτον ἐπυνθάνετο ὁ Κροῖστος κατέχοντα. The κατέχοντα πρήγματα refer to the difficulties that Miltiades met with on his arrival in the Chersonese (see above).

5. τρίτῳ ἔτει τούτων; in the third year after this, cf. c. 46. 1, l. 91 δεύτερᾳ τούτων, after this, 185 ἡ δεύτερον γενομένη

ταύτης βασιλεία, *the queen who succeeded her*, vii. 80 δευτέρῳ ἔτει τούτων, *in the second year after this*.

6. νομάδες. These were the so-called βασιλῆοι Σκύθαι (iv. 20), who were νομάδες cultivating no land (iv. 127). Others of the Scythians too were νομάδες (iv. 19))(ἀροτῆρες (iv. 17), γεωργοί (iv. 19).

CHAPTER XLI.

2. τῶν τότε μιν κατεχόντων here refers to the expulsion of Miltiades by the Phoenicians.

6. ὥσπερ ὥρμήθη, temporal as in Thuc. viii. 23 Ἀστίνοχος — τέσσαρσι ναυσίν, ὥσπερ ὥρμητο, πλέων.

7. παραμείβετο· παρέπλει. In the sense of *to pass by* this verb is very common in Hdt., but un-Attic.

παραμείβετό τε—καὶ περιπίπτουσι; parataxis, *he was passing by—when they fell in with him*. τε here does double duty, in connecting παραμείβετο with what precedes, and as introductory to the following καὶ (τε-καί). For this usage Stein refers to c. 134. 16, i. 90, 131, ii. 4, iv. 181, 187, etc.

11. τήν οἱ πέμπτην; οἱ is a possessive dative, cf. c. 68. 2, v. 33, 67, 92, in which manner the dat. of the pers. pron. is very often used by Hdt. as in Homer (Monro § 143). The same usage is found in other Indo-Germanic languages.

12. κατείλον; see on c. 29. 11.

18. χάριτα· χάριν. The mss. of Hdt. have χάριτα here and ix. 107 χάριτα τιθέμενος, generally χάριν, as always in the phrase χάριν εἶδέναι (ἔχειν) and as prep.

19. καταθήσασθαι, to lay by a deposit, as it were, that might be afterwards drawn upon, cf. vii. 178 χάριν ἀθάνατον κατέθεντο, Thuc. i. 33 μετ' αἰμυνήστου μαρτυρίου τὴν χάριν καταθήσασθε.

γνώμην ἀπεδέξατο; see iv. 137. The Scythians had urged the Ionians to break down the bridge over the Danube and thus prevent the retreat of Darius from Scythia.

27. ἐς Πέρσας κεκοσμέαται; cf. iii. 91 ἐς γὰρ τὸν Αἰγύπτιον νομὸν Κυρήνη τε καὶ Βάρκη ἐκεκοσμέατο, *were added to*.

CHAPTER XLII.

2. οὐδὲν ἐπὶ πλέον—τούτων, *nothing further than this*, so

v. 51, 120. In ix. 107, 121 the mss. have *ἔτι πλέον* (as some of them have here), which some change into *ἐπὶ πλέον*.

3. *νεῖκος*, an un-Attic word. For *ἐς νεῖκος φέρον* cf. iii. 133 *ἐς αἰσχύνην φέροντα*, leading to disgrace, disgraceful, iv. 90 *τὰ ἐς ἄκεσιν φέροντα*, i. 10 *ἐς αἰσχύνην φέρει*. This use of *φέρειν* is derived from its intransitive use in phrases like *ἡ ὁδὸς φέρει ἐπὶ* or *ἐς*, the road leads to.

7. *σφίσι αὐτοῖσι* = *ἀλλήλοις*.

8. *δοσίδικοι*; that they should submit *δίκας δοῦναι καὶ δέξασθαι*, or, as Thuc. iv. 118 expresses it, *τὰ ἀμφίλογα δίκη διαλύοντες ἄνευ πολέμου*.

φέρειν καὶ ἄγειν, *ferre et agere*, *φέρειν* referring to objects that had to be carried off, *ἄγειν* to slaves, cattle and the like that were driven off.

10. *παρασάγγας*, Mod. Pers. *farsang* (cf. Mod. Pers. *sang* stone).

11. *τὰ τριήκοντα στάδια*, i.e. any thirty stadia, generalising force of the article, cf. ii. 149 *αἱ δ' ἑκατὸν ὀργυαὶ δίκαιαί εἰσι στάδιον ἐξάπλεθρον*, iv. 62 *ἀπὸ τῶν ἑκατὸν ἀνδρῶν ἄνδρα ἓνα θύουσι*.

κατὰ δὴ τούτους; *δὴ* in epanalepsis as i. 102 *ἐπὶ τοίτους δὴ στρατευσάμενος*.

12. *φόρους*. For the division of the Persian empire by Darius into twenty *νομοὶ* for purposes of taxation see iii. 89. The total sum fixed by Darius for the *νομὸς Ἰωνικὸς* was 400 talents of silver. Artaphrenes let this remain, but, by measurement of the land, apportioned it more equitably among the inhabitants.

13. *κατὰ χώραν διατελέουσι ἔχοντες*, lit. continue to remain on the spot, i.e. as they were originally, unchanged. Cf. iv. 201 *μένειν τὸ ὄρκιον κατὰ χώραν*, that the oath should remain inviolate, i. 17, iv. 97. *κατὰ χώραν* is much more common in its original purely local meaning, e.g. vii. 95 *Ἀβυδηνοῖσι προσετέτακτο, κατὰ χώραν μένουσι* (remaining where they were), *φύλακας εἶναι τῶν γεφυρέων*. The transferred application of the phrase is found in Attic, e.g. Thuc. iv. 76 *οὐ μενεῖν κατὰ χώραν τὰ πράγματα*, would not remain as they were, who elsewhere uses it only in a local signification.

16. *εἰρηναῖα*, measures for peace.

CHAPTER XLIII.

1. παραλελυμένων, so Herwerden for καταλελυμένων. παραλύειν is the regular word of deposing from a command, cf. c. 94. 10 Μαρδόνιον παραλύει τῆς στρατηγίης, vii. 88, Thuc. vii. 16 τὸν Νικίαν οὐ παρέλυσαν τῆς ἀρχῆς, viii. 54 τὸν Ἀλκιβιάδην παρέλυσεν ὁ δῆμος τῆς ἀρχῆς. καταλύειν is used of putting down a government, a despot, etc., and in that sense it may be followed by gen. (cf. c. 9. 12), but no other instance is quoted of its use in the sense required here.

3. Γωβρύω, one of the seven conspirators against the false Smerdis, iii. 70.

8. ἐπείτε ἐπειδή.

13. ἐνθαῦτα—ἐρέω; briefly for ἐνθαῦτα ἐγένετο μέγιστον θῶμα ὅπερ ἐρέω.

14. ἀποδοκομένοισι, believing, common in Attic. In this sense however Hdt. commonly uses ἐνδέκομαι, e.g. iii. 115 οὐ γὰρ ἔγωγε ἐνδέκομαι Ἡριδανόν τινα καλεῖσθαι ποταμόν (Schweighäuser gives 12 instances), and Naber would restore it here. Herwerden would read δεκομένοισι as in ii. 143 οὐ δεκόμενοι παρ' αὐτοῦ, ἀπὸ θεοῦ γενέσθαι ἄνθρωπον, and thinks that ἀπὸ came from the following ἀποδέξασθαι. Herodotus seems to have been nettled by criticisms of the democratical sentiments that he put in the mouth of Otanes (iii. 80).

21. συνελέχθη· συνελέγη, c. 11. 3.

χρῆμα πολλόν, so iii. 109 πολλόν τι χρῆμα τῶν τέκνων. 130 πολλόν τι χρῆμα χρυσοῦ, iv. 81 χρῆμα πολλόν ἀρδίων. As πολλόν χρῆμα denotes quantity so μέγα χρῆμα expresses size, i. 36 σὺς χρῆμα μέγα. Such periphrases are common also in Aristophanes and probably belonged to colloquial language.

25. τε Ἑρέτριαν καὶ Ἀθήνας, against whom the King was particularly incensed, because they had taken part with the Ionians in the burning of Sardis B.C. 498.

CHAPTER XLIV.

1. μὲν—ἀτάρ; see on c. 35. 2.

2. ἐν νόῳ ἔχοντες—καταστρέφεισθαι; after this phrase besides the pres. and aor. inf. Hdt. also has fut. inf. viii. 7 ἐν νόῳ ἔχοντες ἐπιθήσεσθαι, 8.

3. **τοῦτο μὲν—τοῦτο δέ;** see on c. 27. 3.
4. **οὐδὲ χεῖρας ἀνταειραμένους**, *not even raising their hands to defend themselves, without resistance*, III. 144 οὔτε τίς σφι χεῖρας ἀνταείρεται, VII. 101, 143, 212, etc.
8. **ἐντὸς Μακεδόνων**, from the Persian standpoint, *i.e.* east of Macedonia.
9. **ὑποχέρια γεγονότα**. These conquests were effected by Megabazus after the Scythian expedition of Darius, cf. v. 2, 1.
- διαβαλόντες**· *περαιωθέντες*, so v. 33. In Attic prose only in Thuc. II. 83, VI. 30, 34.
12. **περιέβαλλον**· *περιέπλεον*, *circumnavigabant*, rare, also Thuc. VIII. 95 περιβαλοῦσαι Σούνιον. Compare διαβάλλειν=διαπλεῖν.
14. **ἄπορος**=*πρὸς ὃν οὐδεὶς πόρος ἦν*.
- πλήθει πολλάς**, so II. 96, III. 11, 117, cf. *μεγάθει μεγάλους* I. 51, v. 31.
16. **κατά**, *about*, as cc. 79. 8 *κατὰ πεντήκοντα*, 117. 2, II. 145 *κατὰ ἑξακόσια ἔτεα καὶ χεῖλια μάλιστα*, v. 79, VII. 173; in this sense peculiar to Hdt.
18. **ὥστε**· *ἄτε*, as very often in Hdt. *e.g.* c. 52. 15. In this sense once in Thuc., VII. 24 *ὥστε γὰρ ταμείῳ χρωμένων τῶν Ἀθηναίων τοῖς τείχεσι πολλὰ μὲν ἐμπόρων χρήματα καὶ σίτος ἐνῆν*, where, in view of the many isolated departures of Thuc. from Attic usage, it is rash to restore *ἄτε*.
- θηριωδεστάτης**. This would most naturally be understood of the sea, but, as there seem to be no sharks in these waters, it probably refers to the adjacent shores. These regions were once infested with wild beasts such as lions, boars, panthers.
22. **κατὰ τοῦτο**, *owing to this*, see on c. 1. 6.

CHAPTER XLV.

3. **Βρύγοι**. These seem to have been kinsmen of the Asiatic *Φρύγες*. According to the Macedonian account (VII. 73) the Phrygians came from Europe. This tradition has been called in question, but is confirmed by recent research (cf. Ramsay, *Journal of Hellenic Studies* ix. 350 sqq.). The vocalism of the Phrygian language is very similar to that of Greek, *e.g.* ἀββερετ, 3 sg. of a verb corresponding to *φέρω* with *αβ=Iat. ad*, a word

which further shews that in Phrygian as in Macedonian (*e.g.* δάνος = θάνατος, κεβαλή = κεφαλή) the aspirates had become mediae. For the similarity between Phrygian and Greek art cf. *J. H. S. l.c.* For coincidences of names and legends in Phrygia and Europe see Grote III. 211.

6. δουλοσύνην· δουλείαν: the termination -σύνη is peculiarly Ionic, see Verrall, *Journal of Hellenic Studies*, I. 260 sq.

7. πρὸς, at the hands of, VII. 154 οὐδεμία πολίων τουτέων—πέφευγε δουλοσύνην πρὸς Ἱπποκράτεος.

11. ἄτε—περὶ τὸν Ἄθων, since he had received a severe blow in his landforce in conflict with the Biggi, and in his fleet in doubling Athos. For the use of πρὸς cf. I. 65 τοὺς ἄλλους πολέμους εὐτυχεόντες οἱ Λακεδαιμόνιοι πρὸς Τεγεήτας μούνους προσέπταιον, where προσπταίειν)(εὐτυχεῖν.

12. μεγάλως = Att. μέγала, often in Hdt.

CHAPTER XLVI.

1. δευτέρῳ ἔτει τούτων; see on c. 40. 5.

2. ἀστυγείτων, Ionic and Tragic. Of Attic writers it seems to be used only by Thuc.

4. σφέας takes up Θασίους, similarly VII. 147, 169, 197.

7. πολιορκηθέντες; cf. c. 28.

πολιορκηθέντες καὶ ἐουσέων. Hdt. often couples together participles in different cases, *e.g.* c. 94. 3 sq., 126. 9.

10. ἔκ τε τῆς ἡπείρου, from their colonies and trading ports on the opposite Thracian coast, Galepsus, Datus, Scapte-syle, etc.

11. μέν γε. γε emphasises the antithesis, as I. 145, III. 107, 142, V. 52, Thuc. I. 40, 70, VI. 86.

12. ἐν Σκαπτησύλῃ. I have followed the R family of MSS. in reading Σκαπτησύλη, as this most easily accounts for the variants ἐκ σκαπτησύλης, ἐκ σκαπτῆς ὕλης, ἐν σκαπτῇ ὕλῃ. The nom. Σκαπτησύλη (Lat. *Scaptensula*, like *tensaurus* for *θησαυρός*) is established by an Attic inscription (*C. I. G.* I. 219), where the gen. is written in the old Attic alphabet, ΣΚΑΠΤΕΣΤΥΕΣ, not ΣΚΑΠΤΕΣΗΤΥΕΣ, as would have been the case had the nom. been Σκαπτὴ ὕλη. The later Σκαπτὴ ὕλη is easily intelligible as an attempt to give the word some meaning. This

region abounded in metals. Gold and silver were found not only about Mt. Pangaeum but also in the mountain ranges which enclose the plains of the Zygactes and Angites in the W. and N. In the time of Philip the mines at Crenides, called after him Philippi, were the most productive. When the Thasians were reduced by the Athenians B.C. 464/3, their mines passed into the hands of the latter (Thuc. i. 101) and were leased out by the state.

13. τὸ ἐπίπαν, *as a rule*, more commonly ὡς τὸ ἐπίπαν.

14. προσῆ, the verb to πρόσδοδος.

16. καρπῶν ἀτελέσι, *i.e.* they paid no tithes on the fruits of the field, a common method of taxation.

CHAPTER XLVII.

2. οἱ Φοίνικες —κτίσαντες. Cf. II. 41 εἶδον δὲ καὶ ἐν τῇ Τύρῳ καὶ ἄλλο ἱερὸν Ἡρακλέος, ἐπωνυμίην ἔχοντος Θασίου εἶναι. ἀπικομην δὲ καὶ ἐς Θάσον, ἐν τῇ εὐρον ἱερὸν Ἡρακλέος ὑπὸ Φοινίκων ἰδρυμένον, οἳ κατ' Εὐρώπης ζήτησιν ἐκπλώσαντες Θάσον ἔκτισαν. The island was colonized by Ionians from Paros in the first part of the seventh century. It was from the Phoenicians that the Greeks learned the art of mining. Heracles often appears on coins of Thasos; he is identical with the Phoenician god Melqart. Mr Tozer on his visit to Thasos could see no traces of ancient workings (*Islands of the Aegean*, p. 307).

4. ἦτις; see on c. 13. 15.

νῦν—ἔσχε is a mixture of νῦν ἔχει, *is now called*, and ἔσχε, *came to be called*. Probably the change to ἔσχε is due to the addition ἐπὶ Θάσου etc., *was called after*. The old name of the island is said to have been Ὀδωνίς, *Hesych.*, Ἀερία, *Steph. Byz.*

ἐπὶ. This is Hdt.'s regular usage after verbs of naming for Attic ἀπό, e.g. I. 14, II. 57, v. 65, etc. ἀπό is not so common. It is found, however, in all the mss., in I. 7, II. 15, 42, IV. 45, 155, VI. 103, 28, 131, 6, 9.

τοῦ Φοίνικος is understood by Krüger and Stein as *the son of Phoenix*, gen. to Θάσος ὁ Φοίνικος. According to the usual account, however, Thasos was son of Agenor and brother of Cadmus. Need τοῦ Φοίνικος mean anything more than Thasos the Phoenician?

6. τῆς Θάσου, the so-called 'chorographic,' really partitive gen. after Αἰνύρων, cf. c. 22. 13, vii. 175 πλώειν γῆς τῆς Ἰστιαιώτιδος ἐπὶ Ἀρτεμίσιον.

10. βασιλεῖ κελεύσαντι, at the command of the King. The dative may perhaps best be regarded as a sort of *dativus com- modi*. Krüger explains it as due to the notion of obedience implied in the following words.

CHAPTER XLVIII.

5. ἀνά· κατά, often in Hdt. e.g. cc. 86. 14, 131. 2.

6. γῆν τε καὶ ὕδωρ; cf. v. 17, 48, 73, Arist. *Rhet.* ii. 23 τὸ δίδόναι γῆν καὶ ὕδωρ δουλεύειν ἐστίν.

CHAPTER XLIX.

3. τὰ προῖσχετο αἰτέων, granted the demands which he put forward, cf. c. 9. 19, i. 3 ὁ δὲ ἀκούσας αὐτῶν αὖ προῖσχοντο.

For the treatment of Darius' messengers at Athens and Sparta cf. vii. 133—137, where the Athenians are said to have thrown them into the barathrum, the Spartans into a well.

5. οἱ—ἄλλοι νησιῶται; the exceptions are given in viii. 46.

6. Αἰγινῆται. These were old enemies and rivals of Athens; the feud between the two states only ended with the expulsion of the Aeginetans from the island B.C. 431. Herodotus is Attic in sympathy.

8. ἐπὶ σφίσι ἔχοντας, aiming at them, cf. *Soph. Ant.* 986 ἀλλὰ κάπ' ἐκείνα Μοῖραι μακραίωνες ἔσχον, pressed hard upon her. So ἐπέχειν, which one family of mss. has here, *Thuc.* viii. 105, τὰς ἐπὶ σφίσι ναῦς ἐπεχούσας. ἔχοντας here must be taken intransitively, as it often is in Hdt., cf. on c. 2. 2. Herwerden would read ἐκόντας, which would give an easier construction, but it is not certain that ἔχοντας is wrong.

11. φοιτέοντες, kept going.

CHAPTER L.

2. Σπαρτιητέων, the Spartan citizens with full political rights, who formed the Spartan πολιτεία in the strict sense of the word)(the other inhabitants of Laconia who did not possess political rights.

6. ἐν δὲ δὴ καί; see on c. 11. 4.

Κριός. Some ancient grammarians wrote the proper name Κρίος, to distinguish it from κριός a ram. Aristarchus, however, recognised no such distinction, cf. Lehrs, *De Aristarchi studiis Homericis*³, 281 sq.

8. χαίροντα, with impunity, cf. ix. 106 Ἰωνας οὐδεμίαν ἐλπίδα εἶχον χαίροντας πρὸς τῶν Περσέων ἀπαλλάξειν, and *Ilex*.

10. ἀναγνωσθέντα· πεισθέντα, common in Hdt., who does not use it in the Attic sense of to read, for which he has ἐπιλέγομαι.

γάρ, for otherwise, cf. c. 68. 16, i. 121 ὦ παῖ Καμβύσειω, σὲ γάρ θεοὶ ἐπορεύουσι· οὐ γάρ ἄν κοτε ἐς τοσοῦτο τύχης ἀπίκειο.

ἀν -συλλαμβάνειν corresponds to ἀν -συνελάμβανε of *oratio recta*.

14. τὸ ἐόν; see on c. 37. 13.

16. καταχαλκοῦ, tip them with brass, to be better prepared for the conflict. My colleague Dr Hager, however, suggests a reference to the tipping of the horns of the sacrificial victim with metal, cf. Hom. γ. 384, χρυσὸν κέρασιν περιχεύας, where the metal is gold.

ὥς συνοισόμενος, conflictaturus, to encounter. For συμφέρεσθαι, encounter in battle, cf. L. and S. s. v. B. I. 2. For the play upon the name Κριός, cf. Simonides, *Fr.* 13, ἐπέξαθ' ὁ Κριὸς οὐκ ἁεικέως ἐλθὼν ἐς εὐδενδρον ἀγλαὸν Διὸς τέμενος. Some would identify the latter Crius, who according to the Schol. on Arist. *Nub.* 1356 was an Aeginetan wrestler, with the person mentioned here.

CHAPTER LI.

4. τῆς ὑποδεστέρης, the Eurypontidae. "The two royal families were not called Eurysthenidae and Procleidae after the twin sons of Aristodemus, who according to the Spartan story founded the double kingship, but Agidae and Eurypontidae. Agis and Eurypon were plainly the original ancestors of both houses, who were then transformed into twin brothers to explain the double kingship and at the same time to trace the pedigree of the two families back to Heracles and Zeus.... The origin of the double kingship is probably to be explained

by the rivalry of powerful families, who finally had to accommodate themselves side by side of one another." Busolt.

5. τοῦ αὐτοῦ, Aristodemus.

κατά; see on c. 1. 6.

6. πρεσβυγενέην, only here and in late writers.

κως; see on c. 27. 1.

CHAPTER LII.

1. ποιητῇ, in opposition to all the poets. The poetical and general version was that Aristodemus died before the Doric invasion.

7. τῇ ὄνομα εἶναι. Hdt. in *orat. obliq.* has always τῷ (τῇ τοῖς) ὄνομα εἶναι, never εἶη or ᾗν, cf. on c. 84. 7.

10. δίδυμα, *sc.* τέκνα, cf. c. 69. 29, 71. 9, 86. 71.

ἐπιδόντα, after living to see, a common meaning of ἐπιδεῖν, cf. Verrall, *Medea*, 1025.

13. βουλευσαι, determined, so c. 61. 6; in this meaning more frequently the middle.

15. ὁμοίων καὶ ἴσων, often found joined together, but usually in the reverse order. ὁμοῖος refers rather to quality, ἴσος to quantity, like in form and in size.

16. ἥ καὶ πρὸ τούτου. There is no need to expel these words. The Spartan authorities might quite naturally ask the mother before trying to decide for themselves. For the expression cf. vii. 180 ὡς ἔμαθον αὐξανόμενον τὸν χειμῶνα ἥ καὶ πρὸ τούτου ἐθύοντο.

19. καὶ τὸ κάρτα· καὶ πάνυ, common in Hdt.

βουλομένην δὲ εἰ κως; βουλομένην followed by εἰ is remarkable: it is construed in the same way as verbs of trying—she said it with the desire to see if, cf. ix. 14 πυθόμενος δὲ ταῦτα ἐβουλεύετο ἐθέλων εἰ κως τοιούτους πρῶτον ἔλοι, and the constr. of δεῖσθαι v. 30 ἐδέοντο τοῦ Ἀρισταγόρῳ εἰ κως αὐτοῖσι παράσχοι δύναμιν τινα, they addressed themselves to Aristagoras to see if. Cobet ingeniously removes the difficulty by reading οὐ βουλομένην, she knew but would not tell, to see if, but the change is not necessary.

24. ἡγήσασθαι. In the sense of consider, regard, Hdt. generally uses the perf. ἡγήσθαι, less often the present. The

aor. is also found in i. 4. Here the aor. may be taken in its ingressive sense, *come to regard*.

25. **γεραίτερον**, below *πρεσβύτερον*. Probably *γεραιότερος* occurred in the oracle, with a double reference to *γεραιὸς* and to *γέρας*, *γεραίρειν*, the elder and the more worthy of honour.

30. **φυλάξαι**· (ἐπι)τηρήσαι.

τὴν γειναμένην· τὴν τεκοῦσαν.

32. **ἤν μὲν—ἤν δέ—τοὺς δέ**. When two conditional, temporal or relative clauses are opposed to one another (*εἰ μὲν —εἰ δέ, ὅτε μὲν—ὅτε δέ, ὃς μὲν —ὃς δέ*) either the apodosis of the first has *μὲν*, of the second *δέ* (e.g. ii. 26, 42), or both have *δέ* (e.g. ii. 39, iv. 126, vii. 188), or, most commonly, one of the two has *δέ* (as here, v. 1, 73), (Stein).

33. **δίζηνται**· *ζητοῦσι* (of which it is a reduplicated form), an Ionic verb, common in Hom. and Hdt. and in Ionic writers, e.g. Democr. *Fr.* 10. 20, Heracl. *Fr.* 8. 81.

36. **ἐπ' ἄλλην ὁδόν**. Herwerden casts doubt on *ἐπί*, but cf. i. 117 οὐ τράπεται ἐπὶ ψευδέα ὁδόν. Without *ἐπί*, i. 11 ὁκοτέρην (ὁδόν) βούλει τραπέσθαι, Eur. *Phoen.* 722, βούλει τράπωμαι δῆθ' ὁδοὺς ἄλλας τινάς, as in a literal sense Hdt. v. 15 τὴν ἄνω ὁδὸν τράπονται.

43. **ἐν τῷ δημοσίῳ**, i.e. in the state buildings and at the expense of the state.

CHAPTER LIII.

2. **κατὰ τὰ λεγόμενα**, i.e. the version of the story generally current in Greece as opposed to the special Lacedaemonian version.

3. **τούτους—ἀποδεικνυμένους**. The simplest way of explaining these accusatives is, with Krüger and Melanger, to assume an anacoluthon, that Hdt. began as if he were going to continue *τούτους τοὺς βασιλέας ἀπὸ Δανάης Αἰγυπτίους ἀποφαίνω*, but that after the parenthetical clauses the sentence is resumed in another form *φαινόιατο ἄν—ἰθαγενέες*. It has also been proposed to take *τούτους τοὺς κ.τ.δ.* as in apposition to *τάδε*, namely *that these*, but this gives a very awkward construction.

5. **τοῦ θεοῦ ἀπεόντος**, omitting *the god*, i.e. Zeus as father of Perseus.

7. ἤδη γὰρ τηνικαῦτα, while previously they were Egyptians.

8. ἐτέλειον ἐς, *censebantur inter*, *v. Lex.*

9. οὐκ ἀνέκαθεν ἔτι ἔλαβον, *I have not gone still further back.* On ἀνέκαθεν cf. c. 35. 4 note.

11. Ἀμφιτρύων. Dobree here proposes Ἀμφιτρύωνος which strict logic requires, since the ἐπωνυμία of Heracles was not Ἀμφιτρύων, but Ἀμφιτρύωνος or Ἀμφιτρυωνίδης, the son of A. The reading of the text may be explained with Stein as being put as if θνητὸς πατὴρ ἔπεστι had preceded.

ἤδη ὦν, so then, so VII. 184 ἤδη ὦν ἄνδρες ἂν εἶεν ἐν αὐτοῖσι τέσσερες μυριάδες καὶ εἴκοσι.

ὀρθῷ λόγῳ χρεωμένῳ; cf. v. 88 ἀληθεῖ λόγῳ χρεωμένοισι.

13. τοὺς ἄνω αἰεὶ πατέρας, *their successive ancestors in the upward line.* αἰεὶ has often the sense not of *always* but *from time to time*, at the time, as in ὁ αἰεὶ βασιλεὺς, *he who is at any time king.*

15. Αἰγύπτιοι. According to Hdt. II. 91, the Egyptians of Chemmis said that Perseus was descended from their city, Danaus and Lynceus having been natives of it.

ἰθαγενεές· αὐτόχθονες.

CHAPTER LIV.

1. κατὰ = καθ' ἃ.

2. παρά. As λέγεσθαι may be followed by παρά, as denoting the source from which a report proceeds, so may the cognate λόγος, cf. Dem. xx. 75, τοῦ παρ' ἐμοῦ λόγου.

4. ἀλλ' οὐκ. When two notions are opposed to one another, the Greeks preferred to say ἀλλ' οὐ, ἀλλὰ μὴ where we should say *and not*.

5. ὁμολογέοντας—οὐδέν, *who in point of relationship have nothing in common with.*

6. τούτους δὲ takes up emphatically τοὺς δὲ πατέρας, so I. 146 οἱ δὲ αὐτῶν ἀπὸ τοῦ πρυτανείου—ὀρμηθέντες καὶ νομίζοντες γενναϊότατοι εἶναι Ἰώνων, οὗτοι δὲ οὐ γυναιῖκα ἡγάγοντο. This δὲ is of the same kind as δὲ after a relative clause, see on c. 16. 3.

7. εἶναι; a mixture of two constructions, ὡς ὁ παρὰ Περσέων

λόγος λέγεται, εἰσὶ and Πέρσαι λέγουσιν εἶναι, a common confusion in Hdt. *e.g.* c. 137. 16, i. 65, 191, iv. 76, v. 44. The same transition as here from finite verb to infin. v. 10 ὡς Θρήκες λέγουσι, μέλισσαι κατέχουσι τὰ πέρην τοῦ Ἰστροῦ, καὶ ὑπὸ τούτων οὐκ εἶναι διελθεῖν τὸ προσωτέρω.

CHAPTER LV.

1. καὶ ταῦτα—εἰρήσθω; a common way of dismissing a subject in Hdt. *e.g.* i. 92, ii. 76, iii. 113, iv. 15, 36, 45.

ὅ τι δὲ—καὶ ὅ τι ἀποδεξάμενοι, *why and for what services*, ὅ τι=διότι as ii. 19, 24, iii. 27, 78, iv. 127. With ὅ τι ἀποδεξάμενοι cf. i. 59 ἀποδεξάμενος μεγάλα ἔργα. ἀποδείκνυσθαι in such a connexion is common in Hdt.

CHAPTER LVI.

2. Διὸς τε Λακεδαίμονος καὶ Διὸς Οὐρανίου, *i.e.* of king Zeus in the heavenly kingdom of the gods and of the divine king from whom the Lacedaemonian and Spartiate βασιλεία was derived, Preller-Robert, *Griech. Myth.* i. 149. On Lacedaemonian inscriptions (*C. I. G.* 1241, 1276) a festival Οὐράνια is mentioned, in honour of Ζεὺς Οὐράνιος. The priesthood was a survival of the prerogatives of the heroic kings who (Arist. *Pol.* iii. 14. 1285^b 9) κύριοι ἦσαν τῆς τε κατὰ πόλεμον ἡγεμονίας καὶ τῶν θυσιῶν ὅσαι μὴ ἱερατικάί, καὶ πρὸς τοῖτοις τὰς δίκας ἔκρινον. Compare the functions of the ἄρχων βασιλεὺς at Athens.

3. καὶ—γε, *and even*, emphasises πόλεμον.

4. ἐκφέρειν, dependent on δεδώκασι.

πόλεμον ἐκφέρειν. This right was exercised by Cleomenes I., cf. Hdt. v. 73 Κλεομένης -συνέλεγε ἐκ πάσης Πελοποννήσου στρατὸν οὐ φράζων ἐς τὸ συλλέγει. This privilege was not formally abolished in the fourth century (Xen. *Hell.* v. 1. 34), though as a matter of fact the Kings only led the army into the field as generals on a resolution of the ephors and the popular assembly, Xen. *Lac. Pol.* 15 στρατιὰν ὅποι ἂν ἡ πόλις ἐκπέμπῃ ἡγεῖσθαι. The assembly determined which king should have the command, Xen. *Hell.* iv. 2. 9, v. 2. 3, vi. 5. 10. Hence Aristotle *Pol.* iii. 9 could say αὕτη μὲν οὖν ἡ βασιλεία οἷον στρατηγία τις αὐτοκράτωρ καὶ αἰδιὸς ἐστι (Busolt, *Gr. Gesch.* i. 121).

6. εἰ δὲ μή, *otherwise*, is used as if a positive injunction had preceded = εἰ δέ. εἰ δὲ μή has become a mere phrase = *otherwise*. GMT. § 478 (52. 1, note 2).

7. ἐν τῷ ἄγει ἐνέχεσθαι, cf. Inscr. of Teos, *Ion. inscr.* 156 (= Hicks, *Historical Greek Inscriptions* 16) ἐν τῇπάργῃ ἐχέσθω, 113 ἐνεχέσθων ἐν τῷ ψηφίσματι. Herwerden supplies αὐτόν < τε καὶ γένος τὸ κείνου > and the emphatic αὐτόν demands some such words as these. Cf. the common formula in decrees, *l. c.* ἀπόλλυσθαι καὶ αὐτόν καὶ γένος τὸ κείνου. τῷ ἄγει = the curse pronounced by the law.

πρώτους ἰέναι. Xen. *Lac. Pol.* 13 οὐδεὶς αὐτοῦ πρόσθεν πορεύεται πλὴν Σκιρῖται καὶ οἱ προερευνώμενοι ἱππεῖς.

8. ἑκατόν. Elsewhere we find mention of a body-guard of 300, VIII. 124 προέπεμψαν ἀπιόντα τριηκόσιοι Σπαρτιητέων λογάδες οὗτοι οὔπερ ἱππέες καλέονται, VII. 205 τοὺς κατεστεῶτας τριηκοσίους, Thuc. v. 72 ἥπερ ὁ βασιλεὺς Ἄγισ ἦν καὶ περὶ αὐτόν οἱ τριακόσιοι ἱππῆς καλούμενοι. ἱππεῖς was merely a title of honour, doubtless a survival, cf. the ἡνίοχοι and παραβάται of the Theban Sacred Band: they were the *élite* of the hoplites, who in war formed the body-guard of the king. The 100 were probably picked men chosen from the 300.

9. ἐπὶ στρατιῇς. In the sense of *expedition* MSS. of prose writers vary between στρατιά and στρατεία (*Ion.* στρατηγή), as do the Attic inscriptions (Meisterhans² p. 43). Of the poets Aristophanes uses στρατιά, the Tragic poets στρατεία. The Spartan phrase was ἐπὶ φρουρᾶς.

12. τὰ δέρματα. At Athens the money obtained for the hides of the animals slain in sacrifice (τὸ δερματικόν) went into the public treasury.

νῶτα, the choice portion, cf. *Il. H.* 321 νώτοισιν δ' Αἴαντα διηνεκέεσσι γέραιρεν.

CHAPTER LVII.

3. δημοτελής, *eis* ἃ θύματα δίδωσιν ἡ πόλις, Hesych.

ἐπὶ τὸ δεῖπνον ἵζειν, *pregnantly* = *come and sit there*, cf. v. 12 προκατιζόμενον ἐς τὸ προάστειον.

4. ἀπὸ τούτων πρῶτον. πρῶτον must be taken pleonastically with ἀρχεσθαι, a pleonasm found elsewhere in Hdt., *e.g.*

c. 119. 6, ι. 2, 4. Reiske, followed by Herwerden, would read *πρώτων*.

5. *διπλήσια τὰ πάντα*, a double portion of everything. Cf. Xen. *Lac. Pol.* 15 καὶ διμοιρία γε ἐπὶ τῷ δείπνῳ ἐτίμησεν, οὐχ ἵνα διπλάσια καταφάγοιεν, ἀλλ' ἵνα καὶ ἀπὸ τοῦδε τιμῆσαι ἔχοιεν εἴτινα βούλουντο.

6. *δαιτυμόσι*, very rare in Attic, Plat. *Pol.* 345 c ὥσπερ δαιτυμόνα τινὰ καὶ μέλλοντα ἐστιασεσθαι. In a fragment of the New Comedy (Strato, *Φοίνικ.* 1) it is noted as a Homeric word not generally understood.

7. *τὰ δέρματα*; cf. c. 56. 12.

νεομηνίας, sacred to the gods and especially to Apollo.

πάσας. Some mss. here have *ἀνὰ πάσας*. "Hdt. is wont to join the preposition to the singular (*ἀνὰ πᾶσαν ἡμέρην* II. 37, 130, VI. 61, IX. 98 *ἀνὰ πᾶν ἔτος*, I. 136, II. 99, III. 160, VII. 106): with the plural it is found only once VIII. 65 *ἀνὰ πάντα ἔτεα*" (Kallenberg).

8. *ἑβδόμας*. The seventh day was sacred to Apollo as his birthday, Hes. *Op.* 770 *ἑβδόμη ἱερὸν ἡμαρ* | τῇ γάρ Ἀπόλλων χρυσάορα γείνατο Λητώ.

9. *ἐς Ἀπόλλωνος*, sc. *ἱερὸν*.

10. *μέδιμνον*. The relation of the Laconian medimnus to the Attic has been deduced from the comparison of a passage in Plutarch (*Lycurg.* 12), where it is stated that each Spartiate contributed every month a medimnus of barley to the common meals, with a statement of Dicaearchus (*ap. Athen.* IV. p. 141 c) that the contribution amounted to a medimnus and a half, Attic measure. This corresponds closely to the ratio between the Aeginetan and the Attic system of weights (142: 100), Hultsch, *Metrologie* 500. This was to be expected as the Aeginetan system prevailed in the Peloponnese, cf. on c. 127. 14.

τετάρτην Λακωνικήν. The *τετάρτη* was evidently the fourth of the metretes. The Attic metretes = a weight in water of $1\frac{1}{2}$ Attic talents, the Aeginetan metretes = a weight in water of $1\frac{1}{3}$ Aeginetan talents. Accordingly the Aeginetan and similarly the Laconian metretes would = about $1\frac{1}{2}$ Attic, Hultsch, *l. c.*

12. *προξένους*. It was the duty of the *πρόξενοι* at Sparta

to entertain foreign ambassadors in the name of the state, and to bring their business before the authorities. Thus they were quite different from the usual Greek πρόξενοι, cf. *Dictionary of Antiquities*.

14. Πυθίους. "This power however most directly required that they should maintain a constant intercourse between the state and the Delphian oracle; hence they nominated the Pythians, and, together with these officers, read and preserved the oracles," Müller, *Dorians*, II. 103, Eng. Trans.

15. θεοπρόποι· θεωροί.

21. πατριούχου. The MSS. πατροῦχος could hardly mean anything but *having a father*; πατρῶχος is often found on the inscription of Gortyn = Attic ἐπίκληρος, and the corresponding Ionic form is certainly to be restored here.

25. ἰκνεῖται προσήκει, cf. IX. 26 φαρὲν ἡμέρας ἰκνεῖσθαι ἡγεμονεύειν. Here it is followed by ἐς, without ἐς II. 36, IX. 26.

ἦν μὴ περ, usually ἦν περ μὴ, cf. Arist. *Lys.* 629 εἰ μὴ περ λύκῳ κεχηνότι.

26. ὁδῶν δημοσιῶν. Some, as Schömann and Curtius, suppose that the care of the public ways fell to the Kings in their military capacity. Since, however, the reference is only to disputes about them, Herman thinks that the object was to distinguish public from private property, and to maintain intact the boundaries of places set apart for common use.

θετόν, adopted, in Attic usually ποιητός, as in Ionic τιθέναι often corresponds to Attic ποιεῖν. "Both these duties (the disposal of heiresses and adoption) regarded the maintenance of families the basis of the ancient Greek states, the care for which was therefore entrusted to the kings. Thus, in Athens also, the same duty had been transferred from the ancient kings to the archon Eponymus, who accordingly had the superintendence and a species of guardianship over all heiresses and orphans," Müller, *Dorians*, II. 107, Eng. Tr.

28. παρίξειν· παρακαθῆσθαι.

31. δύο ψήφους. Thuc. I. 20 took this as meaning that the representative of each of the two kings had two votes for him and one for himself—a manifest absurdity. Cobet explains it as meaning that the elder who was most closely related to

the two kings gave the two votes, and that the plural is used because they differed at different times: Abicht's explanation is similar. But, to say nothing of the fact that one of the kings might be present, the other not, it is, to say the least, exceedingly improbable that the same elder should have been *μάλιστα προσήκων* to both the kings. Herodotus expresses himself loosely, but the meaning surely must be that each king in his absence was represented by the member of the *γερονσία* most closely related to him, who then had two votes, one for the king and one for himself.

CHAPTER LVIII.

7. *καταμιαίνεσθαι*. Cobet would read *κατατάμνεσθαι*, but the reading of the manuscripts is supported by a passage in an inscription dealing with the laws of burial (Beechtel, *Ion. Inser.* 43) *όπου ἄν θάνῃ, ἐπ[ὴν ἐ]ξενεχθῇ, μὴ ἰέναι γυναῖκας π[ρὸς τ]ὴν οἰ[κίαν] ἄλλας ἢ τὰς μαινομένας· [μ]ια[ίνεσθα]ι δὲ μητέρα καὶ γυναῖκα καὶ ἀδελφεὰς καὶ θυγατέρας, πρ[ὸς] δὲ ταύτ[α]ς μὴ [πλέον πέντε] γυναικῶν. . . τοὺς [μ]ια[ινομένους] λουσαμένους π[ε]ρ[ὶ] π[άντα] τὸν χρώτα ὕδατος [χ]ύσι καθαροὺς εἶναι.* There it evidently refers to ceremonial pollution. Müller, *Dorians* II. 103, Eng. Trans., refers it here to covering the head with dust and ashes, remarking that this was the more imposing as it was strictly forbidden at Sparta in *private* mourning.

10. *κατά·* *περί*, in this sense common in Hdt. *c.g.* c. 67. 1, v. 92 *ἐπειρωτῶν τὸν κήρυκα κατὰ τὴν ἀπὸ Κορίνθου ἀπιξιν=περὶ τῆς ἀφίξεως*, I. 34 *τῶν μελλόντων γενέσθαι κακῶν κατὰ τὸν παῖδα*, 71, v. 19.

14. *ἐκ πάσης Λακεδαίμονος*, *from the whole of Laconia*, cf. VII. 234 *ἔστι ἐν τῇ Λακεδαίμονι Σπάρτη κ.τ.λ.*

15. *ἀριθμῶ*, *in fixed number*. Edd. quote Thuc. II. 72 *ἡμῶν παράδοτε δένδρα ἀριθμῶ τὰ ὑμέτερα καὶ ἄλλο τι εἰ δύναται ἐς ἀριθμὸν ἐλθεῖν*, which however is not quite parallel.

20. *οἰωγῇ διαχρέωνται*; see on c. 10. 4.

ἀπλέτω, Homeric word.

21. *αἰέ*, *from time to time, at the time*, cf. on c. 53. 13.

23. *τούτῳ δέ*; see on c. 16. 3.

εἶδωλον; but sometimes the body was preserved in honey and brought to Sparta (Xen. *Hell.* v. 3. 9); the body of Agesilaus, when he died in Egypt, was preserved in wax since honey could not be obtained.

24. ἐν κλίνῃ εὖ ἐστρωμένη; cf. Thuc. II. 34 μία δὲ κλίνη κενὴ φέρεται ἐστρωμένη τῶν ἀφανῶν.

ἐκφέρουσι, the technical term for carrying out for burial, cf. Bechtel, *Ion. Inscr.* 43 ἐχφέρειν δὲ ἐγ κλίνῃ, Thuc. II. 34 ἐπειδὴν δ' ἡ ἐκφορὰ ᾗ.

25. ἀγορὴ includes all the business transacted in the ἀγορά, buying and selling, meetings of the people and the like.

ἵσταται, is held, cf. I. 153 ἀγορὰς στησάμενοι ὧν τε καὶ πρῆσι χρέωνται.

26. ἀρχαὶ οὐδὲ γερουσίη; here I have adopted Herwerden's emendation. ἀρχαιρεσίη could mean nothing else than the election of magistrates; it could not mean, as some take it, the magistrates so elected. Herwerden further objects that the assembly for the election of magistrates was held only once a year, and that it is included in the ἀγορὴ, while it might be expected that the senate and the boards of magistrates did not meet.

συνίξει· συγκαθίζεται.

CHAPTER LIX.

1. συμφέρονται ἄλλο τόδε, agree in this other point, in this sense common in Hdt. e.g. I. 173, II. 44, 79, 80, but rare in Attic prose.

3. ἐνίστηται, so used several times in Hdt., e.g. II. 147 ἐνισταμένοισι ἐς τὰς τυραννίδας, III. 167 ἐνιστάμενος ἐς τὴν ἀρχήν.

ἑσιών, a variation for ἐνιστάμενος.

6. τὸν -μετιεί, cf. III. 67 where the false Smerdis on his accession remits the tribute for three years.

CHAPTER LX.

1. Αἰγυπτίοισι. As to the caste system of the Egyptians cf. II. 164 ἔστι δὲ Αἰγυπτίων ἐπὶ γένηα, καὶ τούτων οἱ μὲν ἱερεῖς οἱ δὲ μάχιμοι λεκλέαται, οἱ δὲ βουκόλοι, οἱ δὲ συμβῶται. οἱ δὲ

κάπηλοι, οἱ δὲ ἑρμηνέες, οἱ δὲ κυβερνήται. γένεα μὲν Αἰγυπτίων τοσαῦτά ἐστι, ὀνόματα δὲ σφι κεῖται ἀπὸ τῶν τεχνέων. It cannot be inferred from this that in Sparta there was a strict system of castes. All that Hdt. says is that in the case of the public heralds and pipers and the public cooks the fathers were succeeded by their sons, cf. Müller, *Dorians*, II. 29, Eng. Trans. "Even with regard to Egypt the inscriptions prove that it is impossible to speak of castes in the strict sense of the word: the son could and was wont to take up his father's calling, but there was no compulsion to do so and no obligation to marry only in the circle of a definite caste," Wiedemann on *l. c.*

6. **κατά**; see on c. 1. 6; *i.e.* they were not, as in other parts of Greece, appointed after competition.

ἐπιτιθέμενοι, applying themselves to, *sc.* τῇ κηρυκῇ, cf. I. 1 (Φοίνικας) ναυτιλίῃσι μακρῇσι ἐπιθέσθαι, I. 96 δικαιοσύνην ἐπιθέμενος ἥσκει.

σφέας, the descendants of the heralds.

7. **ἐπιτελέουσι**; note the change of subject.

CHAPTER LXI.

1. **τότε**; see c. 50.

2. **προεργαζόμενον**; note the force of the prep., cf. II. 158 Νεκὼς μὲν νῦν μεταξὺ ὀρύσσων ἐπαύσατο μαντητίου ἐμποδίου γενομένου τοιοῦδε, τῷ βαρβάρῳ αὐτὸν **προεργάζεσθαι** (*working beforehand for the barbarian*). The example of Aegina was a dangerous one and their punishment would be a warning to others.

4. **φθόνῳ τε καὶ ἄγῃ χρεώμενος** = VIII. 69 ἀγεόμενοι τε καὶ φθονέοντες. For the periphrasis see on c. 10. 4, and cf. IV. 104 ἵνα—μήτε φθόνῳ μήτ' ἔχθει χρέωνται ἐς ἀλλήλους.

6. **ἐβούλενε**; see on c. 52. 13.

10. **καὶ οὐ γάρ**; see on c. 5. 7.

συνεγινώσκετο, admitted; in the sense *recognise, admit*, common in Hdt. *e. g.* c. 92. 16, 140. 10, I. 45 συγγινωσκόμενος ἀνθρώπων εἶναι βαρυσυμφορώτατος, III. 99 ὁ δὲ ἄπαρνός ἐστι μὴ μὲν νοσεῖν· οἱ δὲ οὐ συγγινωσκόμενοι (*not admitting it*) ἀποκτείναντες κατενωχέονται. Act. —see, *recognise*, c. 92, 13. I. 89, συνέγνω ἰωυτοῦ εἶναι τὴν ἁμαρτάδα, IV. 43, V. 91, VII. 13.

13. προσέκειτο, *was attached*, III. 31 τῇ φιλονίῃ σε φασὶ πλέονως προσκείσθαι.—νῦν ἄρα με φασὶ Πέρσαι οἶνω προσκείμενον παραφρονεῖν.

17. εἴουσιν γάρ μιν κ.τ.λ. If this is right, there is an anacoluthon in the sentence; after the long parenthesis Hdt. alters the construction of the sentence, writing τοιάδε ἐπιφράζεται for ἐφόρει which should have governed the accusative, and putting ἐφόρει itself in the following clause. For the second εἴουσιν Herwerden suggests ἐλεούσα, Krüger οἰκτιζούσα.

20. συμφορὴν—ποιομένους, *considering it a misfortune*, a common phrase in Hdt. e.g. v. 6, 35. ποιεῖσθαι has the same meaning as in δεινὰ ποιεῖσθαι, περὶ πολλοῦ ποιεῖσθαι.

21. ἐπιφράζεται ἐπινοεῖ.

22. ἀνά; see on c. 57. 7.

23. Θεράπνη, on a height on the left bank of the Eurotas, the seat of the pre-Dorian monarchy, was celebrated in story as the home of the Dioscuri, of Menelaus and of Helen. Traces of the temple of the latter two (Pausan. III. 19, 9) have been found on the N.E. part of the height. The temple of Apollo lay below on the plain, between Therapne and the city. Compare the map of Sparta at the end of Bursian's *Geographie Griechenlands*, or in Baedeker's *Greece*, p. 271.

25. ἐλίσσεται· ἰκέτενε.

26. τὴν θεόν; θεὸς in Ionic as in Attic is used of both a *god* and a *goddess*.

28. ἐπιφανῆναι· ἐπιφανείσαν δέ; see on c. 29. 11. Cf. ἐπιφάνεια of the manifestation of a deity.

29. καὶ τὴν = καὶ ταύτην.

31. οὐ φάναι, *refused*.

ἀπειρήσθαι—μηδενί, I. 152 ἀπερόντα μηδεμίαν πόλιν σιναιμωρεῖν, 183 ἀπαγορεύοντα μὴ κινεῖν, GMT. § 807.

36. εἶπας· εἰπών. In Attic the forms of the first aorist are found in the second persons of the ind. and imper.; thus εἶπον, εἶπας, εἶπε, εἶπομεν, εἶπατε, εἶπον; εἶπέ, εἶπέτω, εἶπατε, εἶπόντων.

39. οὗτος δὲ. δὲ = *the previously mentioned*.

CHAPTER LXII.

4. δωτίνην· δῶρον.

6. τὴν ὁμοίην; see on c. 21. 2.

7. ἀμφὶ τῇ γυναικί· περὶ τῆς γυναικός (or τῇ γυναικί).

8. καταινεῖ, *assents to*, very rare in Attic prose, Thuc. iv. 122.

9. ὅρκους ἐπήλασαν, so i. 146 σφίσι αὐτῇσι ὅρκους ἐπήλασαν. For this in c. 74 ὅρκους προσάγειν.

16. ἀπάγεσθαι, *exegetic to ἀπιεῖ*, cf. vii. 121 ἀπιεῖ — πορεύεσθαι, iii. 75 ἀπῆκε ἑωυτὸν ἐπὶ κεφαλὴν φέρεσθαι ἀπὸ τοῦ πύργου κάτω.

CHAPTER LXIII.

3. οἶ, to τίκτει, see on c. 34. 12.

τοὺς δέκα, the well-known, cf. Virg. *Ec.* iv. 61 *matri longa decem tulerunt fastidia menses*.

4. τοῦτον δῆ, *the previously mentioned*.

5. θῶκω, un-Attic.

9. συμβαλόμενος, *calculating*, so c. 65. 20, ii. 31 τοσοῦτοι γὰρ συμβαλλομένῳ μῆνες εὐρίσκονται, etc. Note the naive touch in the addition of ἐπὶ δακτύλων, cf. the expression πεμπάζειν.

10. πρῆγμα οὐδὲν ἐποιήσαντο, *considered it of no importance*, paid no regard to it, vii. 150 ταῦτα ἀκούσαντας Ἀργεῖους λέγεται πρῆγμα ποιήσασθαι, *deemed it of importance*, cf. i. 79 εὕρισκε πρῆγμά οἱ εἶναι ἐλαύνειν, *that it was a matter of importance*. ποιεῖσθαι is used as in συμφορὴν ποιεῖσθαι and the like.

13. ἐς τὰ μάλιστα, *in the highest degree*, a common phrase in Hdt. *e.g.* c. 89. 8; also without ἐς, *e.g.* v. 28, 63, 91.

16. διὰ πάντων, *above all*, i. 25 κρητὴρ θέης ἄξιος διὰ πάντων τῶν ἐν Δελφοῖσι ἀναθημάτων, vii. 83, viii. 37, 69, 142. The starting-point of this usage is seen in Il. M. 104 ὁ δ' ἔπρεπε καὶ διὰ πάντων, *lit. he shone forth through all*, cf. διαπρεπής, διαπρέπω.

17. ἀρήν, for the usual εὐχὴν with reference to the etymology of Δημήρητος.

CHAPTER LXIV.

3. **ἔδει**, like **ἔχρη**, is often used by Hdt. of the decrees of fate, *e.g.* c. 135. 15, iv. 79, v. 33, ix. 109. For an instance of such fatalism cf. ix. 16 **ξεῖνε**, **ὅτι δεῖ γενέσθαι ἐκ θεοῦ, ἀμήχανον ἀποτρέψαι ἀνθρώπῳ**.

ἀνάπυστα γινόμενα; see on c. 5. 10.

5. **διὰ τά**. This cannot be right in any case; if Hdt. had meant the relative he would have written **δι' α̃** (cf. Introduction, Dialect § 68, 1 b), which has been suggested. **διὰ τοιγόνδε αἰτίην** which Stein proposes gives the sense required. Herwerden's **διὰ τάδε· Κλεομένει** comes nearer to the reading of the mss.

CHAPTER LXV.

1. **ἀποτίνυσθαι· ἀποτίνεσθαι, τιμωρεῖσθαι**.

3. **Ἄγιος**; in viii. 131 the father of Menares is called **Ἡγησίλεως**. In any case **Ἄγῆς** is in its origin but a pet form of **Ἀγησίλαος**, like *Bill, Sam*, etc.

4. **ἐπ' ὧτε**, *on condition that*; with the future as here, iii. 83 **ἐπὶ τούτῳ δὲ ἐξίσταμαι τῆς ἀρχῆς ἐπ' ὧτε ὅπ' οὐδενὸς ὑμέων ἄρξομαι**, vii. 153. With inf. i. 22 **διαλλαγὴ σφι ἐγένετο ἐπ' ὧτε ξείνους ἀλλήλοισι εἶναι**, vii. 154, G.M.T. § 610 (65. 2).

8. **ἀρμωσαμένον· ἐγγυησαμένον**, so v. 32, 41. Of the κύριος of the woman the act. **ἀρμόζειν** = **ἐγγυᾶν** ix. 108. Cf. also c. 130. 11, 12.

10. **φθάς**, restored by Cobet for **φθάσας** since Hdt. uses **ἔφθην** not **ἔφθασα**. In the part. **φθάσας** might easily have been substituted for **φθάς**, and the 1 aor. is not found in the mss. of Hdt. outside the part.

11. **ἀρπάσας**. With reference to the Spartan custom that the bridegroom carried off the bride from the house of her parents to that of a relative—a survival of the custom of marriage by capture.

12. **κατὰ τοῦτο**; see on c. 1. 6.

13. **ἐκ—προθυμίας**, *on the instigation of*.

14. **κατόμνυται Δημαρήτῳ**. **Δημαρήτου** of the R family is due to Atticising. Verbs compounded with **κατὰ** in Hdt.

often take the dat. where we should in Attic expect the gen.; thus καταγελᾶν III. 37, 38, 185 (c. gen. v. 68), καταβρίζειν I. 212, κατηγορεῖν VII. 10. 7 (PRSV. gen.), καταεἶδεν VII. 91, κατακρίνειν II. 133, VII. 146, καταδοκεῖν IX. 99. Cf. Kallenberg, *Comm. Crit.* 21 sq.

15. φᾶς· φάσκων. The part. of φημί is not used by Attic writers.

ἰκνεομένως· προσηκόντως, cf. 84. 15, 86. 19, also in Hippocrat. *De aer.* p. 534 τοῦ χρόνου τοῦ ἰκνεομένου, cf. Thuc. I. 99 τὸ ἰκνούμενον ἀνάλωμα, and note on c. 57. 25.

18. ἐδίωκε, in a judicial sense.

ἀνασφῶν, recalling. This seems to be the only instance of ἀνασφῶν in this sense. The simple σφῆσθαι is used of keeping in memory, e.g. Plat. *Theaet.* 153 β κτᾶται τε μαθήματα καὶ σφῆζεται.

21. ἐπιβατεύων, taking his stand upon; in somewhat different meaning III. 63 ἐπιβατεύων τοῦ Σμέρδιος ὀνόματος, usurping the name of.

CHAPTER LXVI.

4. ἀνόιστου γενομένου, the matter having been referred to. For the periphrasis see c. 5. 10. For ἀναφέρειν cf. I. 157 ἔγνωσαν συμβουλῆς πέρι ἐς θεὸν ἀνοῦσαι τὸν ἐν Βραγχίδῃσι.

5. ἐκ προνοίας, at the instigation of, so I. 120, III. 121.

6. προσποιεῖται, wins over to his interest, cf. v. 77 προσποιησάμενος δὲ ἐταιρήην.

8. Περίαλλον. Περίαλλος, not Περίαλλα, is the more regular form in a compound word, cf. Lobeck, *Pathologie* 24, note 8.

πρόμαντιν, the Pythia, a virgin of spotless reputation chosen from among the women of Delphi, cf. Eur. *Ion* 1323 πασῶν Δελφίδων ἐξαιρετός. In earlier times the Pythia was a maiden in the prime of youth; afterwards, since a Thessalian Echeocrates had corrupted a youthful Pythia, a woman over fifty years of age was chosen for the office, who, however, in memory of the former custom, was dressed in youthful garb.

11. ἔκρινε μῆ; here one might rather have expected οὐ as after verbs of saying, but μῆ is found in a passage very like

this, Plat. *Apol.* 21 *Α ἀνείλεν οἶν ἡ Πυθία μηδένα σοφώτερον εἶναι.* It is not always easy to say why *μη* should be used: here perhaps *μη* may express the power of the god, as if the whole decision rested with him, so that *ἔκρινε μη* would mean, not so much *decided that he was not*, as *decided that he should not be*; or, as Prof. Wilkins suggests, it may possibly be subjective, *pronounced that in his opinion he was not.*

15. *ἐπαύσθη· ἐπαύθη.*

CHAPTER LXVII.

1. *κατὰ* = *περί*, see on c. 58. 10.

5. *ἦρχε—ἀρχήν*; so *III.* 80 *πάλῳ ἀρχὰς ἄρχει.* Such an acc. of the internal object is much more commonly accompanied by an attribute, and perhaps that may be found in the above cases in *αἰρεθεῖς* and *πάλῳ* as if = *αἰρετήν, κληρωτήν ἀρχήν.*

6. *γυμνοπαιδαίαι*, celebrated in midsummer. At it the Spartan youths exhibited their skill in gymnastic feats, and, besides the gods, the virtues of brave citizens were celebrated in song.

9. *ἐπὶ γέλῳτί τε καὶ λάσθῃ*, to mock and insult him. *ἐπὶ* of purpose.

λάσθῃ, a rare word. Stein quotes Aeschryon *Fr.* 1 *ὦ μάταιε ναῦτα—χλευήν τε ποιεῦ καὶ γέλῳτα καὶ λάσθην.*

11. *εἶπε φάς*, a common pleonasm in Hdt. cf. *e.g.* c. 82. 6, v. 18, 36, and see on c. 70. 3.

13. *ἄρξειν*, would be the beginning of, cf. Thuc. *II.* 12 *ἥδε ἡ ἡμέρα τοῖς Ἑλλησι μεγάλων κακῶν ἄρξει.*

14. *κακότητος*, misfortune, so *II.* 128 *τοῖσι Αἰγυπτίοισι πᾶσαν εἶναι κακότητα*, *VIII.* 109 *ἀναλαμβάνειν τὴν προτέραν κακότητα.* In this sense common in Homer.

15. *κατακαλυψάμενος*, a token of grief, cf. *Od.* θ. 92, *κατὰ κράτα καλυψάμενος γοάεσκε.* Attic *ἐγκαλύπτομαι.*

16. *θεήτρου.* The remains of the later theatre lie on the S. slope of the Acropolis. Like many Greek theatres it is hewn out of the solid rock. Its construction and fitting up probably belong to the time of the Spartan Hegemony.

17. *ἔθυε—θύσας δέ*; see on c. 29. 11.

CHAPTER LXVIII.

1. τῇ μητρὶ οἱ; the οἱ takes up the preceding dat.
2. τῶν σπλάγχχνων, *i.e.* to administer a solemn oath, cf. Antiph. v. 12 δέον αὐτοὺς τὸν αὐτὸν ὄρκον σοὶ διομοσαμένους καὶ ἀπτομένους τῶν σφαγίων καταμαρτυρεῖν ἐμοῦ.
4. καταπτόμενος, *calling as witnesses*, viii. 65 Δημαρήτου τε καὶ ἄλλων μαρτύρων καταπτόμενος. This use of the word doubtless originated from laying the hand on the image of the god invoked.
5. τοῦ ἐρκείου Διός, the protector of the house and family; his altar stood in the middle of the αὐλή. So *Od.* χ. 334, Phemius thinks of slipping out into the αὐλή Διὸς μεγάλου ποτὶ βωμόν | Ἐρκείου; in *Il.* λ. 773 Peleus sacrifices Διὶ τερπικεραύνῳ | αὐλῆς ἐν χόρτῳ.
6. ὀρθῶ λόγῳ – ὀρθῶς, ἀληθῶς, cf. c. 53. 11, ἀληθεὶ λόγῳ v. 41, 88.
9. ματαιότερον, *more foolish*, iii. 56 ὡς δὲ ὁ ματαιότερος λόγος ὥρμηται λέγεσθαι.
11. μετέρχομαι, *appeal to*, in c. 69 with the addition of λιτῇσι; cf. *Thuc.* viii. 73 οἱ δὲ ἀκούσαντες τῶν στρατιωτῶν ἕνα ἕκαστον μετῆσαν μὴ ἐπιτρέπειν.
- τῶν θεῶν, without πρὸς, cf. *Od.* β. 68 λίσσομαι, ἦ μὲν Ζηνὸς Ὀλυμπίου ἡδὲ Θέμιστος, *Eur. Hec.* 752.
16. γάρ, *for otherwise*, see on c. 50. 10.

CHAPTER LXIX.

1. ἀμείβετο· ἀπεκρίνετο. Before *oratio recta* Hdt.'s rule is to use the ipf. (*e.g.* i. 35, v. 13, 49) or the historic present (*e.g.* i. 37, 40, 42), after it the aorist (*e.g.* i. 36, v. 93, 110) (Kallenberg).
2. λιτῇσι· ἱκετείαις.
μετέρχεται; see on c. 68. 11, cf. vii. 178 θυσίῃσι σφείας μετῆσαν.
3. ἐς σέ, *with regard to you*, cf. i. 86 οὐδὲν μᾶλλον ἐς ἐωυτόν λέγων ἢ ἐς ἅπαν τὸ ἀνθρώπινον.
5. εἰδόμενον· εἰκότος.
6. συνεννηθέν· συγκοιμηθέν.

7. **περιετίθει.** “Veteres, qui in dicendo et naturam rerum verbis referebant et verborum sensum perspiciebant, solebant dicere κράνος, περικεφαλαίαν, πιλίδιον, στέφανον, προσωπίον, τιάραν, similia, περιτιθέναι, περιτίθεσθαι et in perfecto περι-κείσθαι, vitiosa sequiorum συνήθεια coepit his substituere ἐπι-τιθέναι, ἐπιτίθεσθαι, ἐπικείσθαι,” Cobet, *V. L.* 190.

οἰχώκει· ὥχeto.

10. **ἐφάμην·** ἔφην.

οὐκ ὑπέδεκετο = ἀπηνεῖτο, as οἱ φημι = ημεο, cf. *III.* 130 σταθέντα δὲ ἐς μέσον εἰρώτα ὁ Δαρεῖος τὴν τέχνην εἰ ἐπίσταιτο. ὁ δ' οὐκ ὑπέδεκετο. Positively = to admit, *IV.* 167 ἐπυνθάνετο τίς εἴη ὁ Ἀρκεσίλεων ἀποκτείνας, οἱ δὲ Βαρκαῖοι αὐτοὶ ὑπέδεκοντο πάντες.

16. **παρὰ τῇσι θύρῃσι τῇσι αὐλείῃσι;** the house door so-called as leading into the αὐλή which in classical time was in the interior of the house. In the Homeric house the αὐλή was a court in front of the house. Of the two forms of house it is probable that the palace of the Spartan Kings approached more closely the Homeric.

18. **Ἀστροβάκου,** an old Spartan hero. Probably a play upon the name (ἀστράβη, ἀστραβηλάτης) gave rise to the story of the ὄνοφορβός.

19. **ἀναίρεον,** here of the answers of the μάντις, usually of an oracle—ἀνέλεν ὁ θεός, ἡ Πυθία, τὸ χρηστήριον.

20. **ὅσον τι καί;** according to the English idiom we should rather expect to have the καί in the main clause, but this is not common in Greek. As a rule either καί stands in both clauses or only in the relative clause.

22. **ἐν γάρ σε;** see on c. 34. 13.

23. **τῇ,** as to the point in which.

24. **κατάπτονται—λέγοντες ὥς οὐ φήσεις.** The opt. is used because κατάπτονται includes past time as well as present, *they reproached you and they reproach you still*, cf. *I.* 70 οἱ μὲν Λακεδαιμόνιοι λέγουσι (now as before) ὥς Σάμιοι ἀπελοίατο αὐτόν, *III.* 87, Arist. *Ran.* 22 αὐτὸς βαδίζω καὶ πονῶ, τοῦτον δ' ὀχῶ | ἵνα μὴ ταλαιπωροῦτο μηδ' ἄχθος φέροι, cf. *G.M.T.* § 323.

28. **αἰδρεῖη·** ἀγνοῖα.

ἀπέρριψε, below ἐκβάλοι, *let fall.*

29. ἐννεάμηνα καὶ ἐπτάμηνα; cf. *Il. T.* 117 ἡ δ' ἐκύνει φίλον υἱόν, ὁ δ' ἑβδομος εἰστήκει μείς· | ἐκ δ' ἄγαγε πρὸ φώωσδε καὶ ἡλιτόμηνον ἔοντα, *Arist. Hist. Nat.* viii. 4, 584 a 36.

CHAPTER LXX.

3. τῷ λόγῳ φάς, a pleonasm like εἶπε φάς c. 67. 10, cf. *Plat. Gorg.* 469 c ἐμοῦ δὴ λέγοντος τῷ λόγῳ ἐπιλαβοῦ. φάναι ὡς is rare in *Hdt.* "neque nisi de iis quae a veritate abhorrent" *Cavallin*, cf. i. 24, iii. 155; cf. *GMT.* § 753 (92. 2).

5. ὑποτοπηθέντες, the passive aorist in a middle sense as ix. 116, v. *Lex.*

6. ἐδίωκον. There was a law forbidding the Heraclidae to settle abroad, *Plut. Agis* 11.

9. αὐτοῦ; the gen. also v. 67 ὁρτὰς Ἀδρήστου ἀπελόμενος, elsewhere the double acc. One family of mss. here has the acc., but that is more likely to be due to correction than the gen.

12. μεγαλωστί, un-Attic.

13. πόλεις, the cities of Pergamon, Teuthrania and Halisarna, which remained in the possession of his descendants. *Xen. Hell.* iii. 1. 6, *An.* ii. 1. 3, vii. 8. 17.

15. Λακεδαιμονίοισι, in the eyes of the Lac., cf. i. 117 ὅκως—μήτε θυγατρὶ τῇ σῇ μήτε αὐτῷ σοὶ εἶην αὐθέντης.

16. ἀπολαμπρυνθείς, distinguished, so in Attic the simple λαμπρύνομαι.

ἐν δὲ δῇ; see on c. 11. 4.

Ὀλυμπιάδα—Ὀλύμπια, as in c. 103. 7, 125. 31, and see on c. 36. 2.

17. ἀνελόμενος; see on c. 36. 2.

προσέβαλε. As the owner of the horses Demaretus would naturally be proclaimed victor; προσέβαλε might mean, as *Stein* supposes, that he transferred the victory to the state, so that the state was proclaimed victor, cf. c. 103. 9. Unless, however, it could be shewn that some other of the Spartan Kings before the time of Herodotus gained a similar victory, the words need mean no more than that Demaretus brought the state the honour of an Olympic victory. According to *Pausan.* (vi. 2. 1) the Lacedaemonians after the Persian invasion devoted themselves keenly to the breeding of horses.

Herodotus here and elsewhere shews himself particularly well informed about this Demaretus. In viii. 65 he relates an anecdote in which Demaretus is concerned on the authority of Dicaeus son of Theocedes, an Athenian exile in the Persian army. Trautwein, *Hermes* xxv. 535 sqq., tries to shew that Herodotus derived his information about Demaretus from memoirs of his friend Dicaeus.

CHAPTER LXXI.

4. μετεξέτεροι· ἔνιοι.
5. οὐκ ἐβασίλευσε; note the force of the aorist, *GMT.* § 55 (19 note 1).
9. ἔρσεν, *sc.* τέκνον, cf. δίδυμα c. 52. 10.
10. Ἀρχίδημος; Archidamus was king 469—427.

CHAPTER LXXII.

1. οὐ μὲν οὐδὲ—οὐ μὴν οὐδέ. In certain phrases Hdt. uses μὲν where in Attic we should have μὴν, *e.g.* μὴ μὲν (in oaths)= ἢ μὴν μὴ, γε μὲν=γε μὴν. μὲν is found in the same sense in some phrases in Attic, such as ἀλλὰ μὲν δῆ, καὶ μὲν δῆ, οὐ μὲν δῆ.

3. ἐς Θεσσαλίην; this expedition (probably 476 B.C. Busolt, II. 35) was directed against the Aleuadae of Larissa on account of their alliance with Persia (vii. 6, 130, ix. 58), their object in this being to make themselves masters of Thessaly, and thus to be able to bring pressure to bear on central Greece.

6. αὐτοῦ ἐν τῷ στρατοπέδῳ, *where he was in the camp*, cf. iv. 135 τοὺς ὄνους κατέλιπε αὐτοῦ ταύτη ἐν τῷ στρατοπέδῳ.

7. χειρίδι probably refers to the χιτῶν χειριδωτός, with long sleeves, a form of dress originally un-Greek, common among the barbarians.

8. δικαστήριον. This High Court was composed of the twenty-eight gerontes, the five ephors, and the king of the other house, Pausan. iii. 5. 2.

ὑπαρχεῖς, cc. 82. 1, 104. 8, 136. 4. ὑπο- because the judges would occupy a higher position.

κατεσκάφη; cf. Thuc. v. 63 ἐβούλεον—ὥς χρή τὴν οἰκίαν αὐτοῦ (King Agis) κατασκάψαι.

9. **Τεγέην.** Hither fled also King Pausanias when condemned to death, Xen. *Hell.* iii. 5. 25. Leotychides and he found refuge as suppliants in the temple of Athene Alea, Pausan. iii. 5. 7. Leotychides ceased to be king in the autumn of 469.

CHAPTER LXXIII.

2. **ὠδῶθη.** *got on the right way, succeeded.* ὁδοῦσθαι is used as ὁδὸς is frequently of the *right way*, e.g. Eur. *Med.* 765 νῦν καλλίνικοι τῶν ἐμῶν ἐχθρῶν, φίλοι, | γεννησόμεσθα **κεῖς ὁδὸν βεβήκαμεν**; in iv. 139 with the addition of χρηστῶς—τὰ ἀπ' ὑμέων ἡμῶν χρηστῶς ὁδοῦται.

5. **δεινόν τινα.** τὶς (like Lat. *quidam*) strengthens the force of the preceding adj.: with δεινός v. 42, 87, with πολλός c. 78. 10, v. 16, 48, 57, with οὐδέν c. 3. 10, 86. 71, v. 67.

ἔγκοτον. This word is found in Tragedy as an adj.; Hdt. here and c. 133. 5 uses it as a subst.

6. **τὸν προπηλακισμόν**; see c. 50.

8. **ἀντιβαίνειν**, *oppose*, so v. 40, viii. 3, Arist. *Eq.* 765.

11. **Κρίόν**; see c. 50. 6.

13. **παραθήκη** is cited by Phrynichus as the Ionic for παρακαταθήκη, and it is found in all the mss. here and ix. 45. In vi. 86 the mss. vary between παραθήκη and παρακαταθήκη, and in v. 92 παρακαταθήκη is found in all of them. Corresponding to παραθήκη we might expect a verb παρατίθεσθαι (=κατατίθεσθαι), and the A family has this here while the R family has κατατίθενται. As παραθέσθαι is found c. 86. 4, it is better to read παρατίθενται here, and look upon κατατίθενται as one of the Atticisms of the R family.

CHAPTER LXXIV.

1. **ἐπάιστον γενόμενον**, followed by the participle like its Attic equivalent φανερός, cf. ii. 119 ὡς ἐπάιστος ἐγένετο ταῦτα ἐργασμένος.

3. **ὑπεξέσχε**· ὑπεξεχώρησε, so v. 72, viii. 132.

6. **συνιστὰς τοὺς Ἀρκάδας ἐπὶ τῇ Σπάρτῃ.** The same idea was afterwards carried out by Epaminondas, when Megalopolis was founded.

7. ὄρκους προσάγων, *administering oaths*, an unusual expression, cf. ὄρκον ἐπήλασαν c. 62. 9 and Soph. Tr. 255 ὄρκον αὐτῷ προσβαλὼν διώμοσεν.

8. ἡ μὲν· ἡ μήν, as μὴ μὲν = Attic ἡ μήν μή, cf. on c. 72. 1.

9. πρόθυμος ἦν; change from the participle to the finite verb, see on c. 13. 8.

10. ἀγινέων· ἄγων.

ἐξορκοῦν τὸ Στυγὸς ὕδωρ, *to administer an oath by the water of the Styx*. This seems to be the only known instance of this acc. after ἐξορκοῦν; the acc. is of the same kind as in ὀμνυμι θεόν, *I swear by a god*. Herwerden would reject it as a gloss. For the oath by the Styx, cf. Il. (). 37 τὸ κατειβόμενον Στυγὸς ὕδωρ ὃς τε μέγιστος ὄρκος δεινύτατός τε πέλει μακάρεσσι θεοῖσι, Hes. Theog. 400, 775 sq.

11. Στυγός. The Styx is thus described by Curtius, *Peloponnesos* i. 195. "A spur of the high mountain chain falls perpendicularly down; the snowy water tumbles down over it in two branches to unite itself through a labyrinth of boulders with the stream below. It is impossible to imagine a more gloomy region; all life is dead among the sharp pointed stones, over which one cannot without danger scramble to the fall, and the wanderer shudders amid the fearful desolation. An extraordinary impression has been produced on all generations of men by this place, through its wildness and the rare appearance in Greece of a high waterfall, and, while now owing to the colour of the stones so far as they are sprinkled by the water it is called the Black-water (Mavronéri), it was among the Hellenes, as the water of Styx, the subject of old and widespread legends." The water of the Styx is still believed by the natives to be fatal. Cf. Leake, *Morea*, iii. 160, Baedeker's *Greece*, 290, and for views of it, Wordsworth-Tozer's *Greece*, 108, 384. Leake infers from Hdt.'s description that he never saw it.

ἐν, *near*, II. 163 ἐν Μωμέμφι πόλει ἐγένοντο ἀμφότεροι καὶ πειρήσεσθαι ἔμελλον ἀλλήλων, III. 45, v. 115, VII. 166.

δέ; Stein would read γάρ, but δέ is not infrequent when logically γάρ might have been expected (parataxis for hypotaxis), cf. c. 107. 23, v. 31 καὶ ταῦτα εὖ παραινεῖς πάντα, πλὴν τῶν

νεῶν τοῦ ἀριθμοῦ· ἀντὶ δὲ ἑκατὸν διηκόσιαί τοι ἐτοῖμοι ἔσονται.
Other examples I. 74, 136, II. 100, VII. 9 α.

CHAPTER LXXV.

5. ὑπέλαβε; see on c. 27. 7.

μανίη νοῦσος. Herwerden compares Pausan. ix. 2. 4 λύσαν νόσον; cf. also expressions like ἕρηξ κίρκος Od. v. 87 βάτραχος γυρίνος, Plat. Theaet. 161 D, θηρίων ἀλωπέκων Strabo, xv. p. 706, where the species is put in apposition to the genus. From the reading of PRs Cobet infers with great probability that Hdt. wrote *μανίης νοῦσος*, MANIAC being changed to MANIHC by some one who mistook it for a genitive; cf. Eur. Or. 227 ὅταν ἀνῆ νόσος | *μανιάς*. Busolt suspects that this story was invented to conceal a state secret, Cleomenes probably having been removed by the Ephors.

6. ὑπομαργότερον; see on c. 38. 12.

7. ἐνέχραυε, *drove it in his face*, only here.

8. παραφρονήσαντα; note the force of the aorist.

9. ἐν ξύλῳ. From what follows it is evident that the ξύλον here is the stocks (old Attic ποδοκάκκη) in which the feet only were confined, not the πεντεσύριγγον ξύλον which confined also the hands and the head.

10. φύλακον· φύλακα.

13. τῶν τις εἰλώτων; see on c. 5. 10.

20. καταχορδεύων, *cutting it into lengths like sausages* = ἐπιτάμνων κατὰ μήκος above.

21. ὅτι followed by διότι as c. 86. 26 —28, II. 43, 50, III. 74, IX. 7.

22. ἀνέγνωσε; ἀναγιγνώσκειν here ἀναπείθειν of c. 66. 9. In Hdt. ἀναγιγνώσκω is common in the sense of *to persuade*; it is not found in the Attic meaning of *to read*, for which Hdt. uses ἐπιλέγομαι.

23. ἐς Ἐλευσίνα, when Cleomenes invaded Attica probably in the spring of 506, see v. 74.

24. ἔκειρε. κείρειν in this sense is common in Hdt. and is found once in Thuc., I. 64 κείρων τὴν γῆν; in Attic usually τέμνειν.

τῶν θεῶν = Attic τοῖν θεοῖν, Demeter and Core. The land consecrated to the goddesses was called Ὀργάς, Pausan. iii. 4. 2.

26. καταγινέων, because the temple lay upon a hill (Stein).

27. ἐν ἀλογίῃ ἔχων, holding it of no account, ii. 141 ἐν ἀλογίῃσι ἔχειν, vii. 226 ἐν ἀλογίῃ ποιούμενον and, as a pass. to this, vii. 208 ἀλογίης ἐκύρησε πολλῆς. In this sense the word is un-Attic.

CHAPTER LXXVI.

4. ὃς λέγεται ρεῖν ἐκ τῆς Στυμφλίδος λίμνης. The water of the lake falls into a subterranean channel (*katavothra*) at the foot of Mt. Apelauros which rises precipitously at its south side. The ancients thought that it came out again in Mt. Chaon south of Argos and formed the Erasinus, cf. Pausan. viii. 22. 3. Leake found the same belief among the natives, *Travels in the Morea*, iii. 113, and it is accepted as a fact in Baedeker's *Greece* 289.

6. ἀχανές; so Cobet reads for the unmeaning ἀφανές, comparing Parmenides 18 ταὶ δὲ θυρέτρων | χάσμ' ἀχανές ποίησαν ἀναπτάμενοι.

8. ὦν resumes the narrative after the parenthesis.

9. ἐσφαγιάζετο αὐτῷ. "Herodotus manifestly follows the official Spartan account, which here, as often, conceals the real course of events. The ships could not have been brought from Sicyon or Aegina without great loss of time, they were certainly ordered by Cleomenes before his expedition," Busolt, who looks upon the advance to the Erasinus as a stratagem to blind the Argives.

10. ἐκαλλιέρει, impersonal, cf. ix. 38 ὡς δ' οὐκ ἐκαλλιέρει μάχεσθαι. The middle is used personally = θύεσθαι as in c. 82. 10.

οὐ — χαιρήσιν = κλαύσσεσθαι, would not get off scot-free.

13. μετὰ δὲ [ταῦτα]; see on c. 4. 1.

15. ταῦρον, as in *Od.* γ. 6, ν. 181 a bull is sacrificed to Poseidon.

CHAPTER LXXVII.

2. ἀγχοῦ· ἐγγύς.

4. μεταίχμιον, *intervallum*, c. 112. 4, viii. 140: strange to Attic prose.

5. ἀντίοι· ἐναντίοι, cf. on c. 32. 3.

9. εἶχε; see on c. 2. 1.

10. ἐπίκοινα; the same acc. i. 216, ὁμοῖα vii. 118, 120, παραπλήσια iv. 99. Such adv. acc. are used by Thuc. alone of Attic prose writers.

12. ἡ θήλεια. This oracle is no less perplexing to modern commentators. Perhaps in this version of the story which Hdt. gives ἡ θήλεια was understood of Σπάρτη, ὁ ἄρσην of the hero Ἄργος. Another interpretation of this oracle in antiquity (Pausan. ii. 20. 10) was that it referred to the repulse of the Spartans by the Argive women (see below c. 82. 13).

13. κῦδος—ἄρηται, an Homeric expression, *c.g.* i. 303.

14. ἀμφιδρυφέας, of tearing the cheeks in token of mourning, cf. *Il.* A. 393 τοῦ δὲ γυναικὸς μέν τ' ἀμφιδρυφοὶ εἰσι παρειαί, | παῖδες δ' ὄρφανικοί.

16. ὄφης, a symbol of Argos, perhaps from the resemblance between Ἄργος and ἄργας, Bekker, *Anec.* p. 442 Δωριεὶς καὶ μάλιστα Ἀργεῖοι τὴν ὄφιν ἄργαν ἐκάλουν. In Eur. *Phoen.* 1137 Adrastus King of Argos bears a δράκων on his shield.

τριέλικτος; whether there is any particular force in this, it is impossible to say. Stein in his last edition adopts the other reading ἀέλικτος; that might be taken as indicating that ὄφης was used metaphorically—a snake, but a snake without coils like ἀκραγεῖς κύνας (of the griffins) Aesch. *P.* V. 803, πτηνὸς κύων (of the eagle) *ib.* 1022.

17. ταῦτα δὴ πάντα συνελθόντα, the concurrence of all these things, refers to the Spartan invasion and the oracle. In Greek as in Latin (*urbs capta*, etc.) the particip. must often be translated by a verbal noun, cf. cc. 95. 19—20, 98. 3—4, i. 8 μετ' ἐμὲ ἐσελθόντα, after my entrance, 54 ὑπὸ τὸν νηὸν κατακαέντα, at the time of the burning of the temple.

CHAPTER LXXVIII.

5. *ἐς*, against, as VII. 103 *ῖοιεν*—*ἐς πλέονας*, 174 *ἐσέπεσον ἐς τοὺς πολεμίους*, IX. 20, 60, 62, 76, Thuc. IV. 95 *χωρήσατε—ἐς αὐτοὺς*, Arist. *Eq.* 760 *ὅπως ἔξει πολὺς καὶ λαμπρὸς ἐς τὸν ἄνδρα*; usually *ἐπὶ*.

6. *ἐκ*; see on c. 13. 7.

ἄριστον γὰρ ποιεομένοισι κ.τ.λ. According to Plutarch (*Apophth. Lac. Cleom.* 2) Cleomenes concluded a seven days' truce with the Argives and then fell upon them treacherously by night. This probably represents an Argive tradition, Busolt, II. 49, n. The whole of this story is hopelessly mixed with fable. Some accounts put the battle on the seventh day of the month (Arist. *Pol.* VIII. (v.), 2. 3. (8) *ἐν Ἀργεὶ τῶν ἐν τῇ ἐβδόμῃ ἀπολομένων ὑπὸ Κλεομένους*) connecting it, apparently on account of the part which the women are said to have played (see below c. 82), with the Argive festival Hybristica (on the seventh day of the Hermaeus the fourth month in Argos) in which the women appeared with chiton and chlamys, the men with peplos and veil. This would explain the predominance of the number 7 (7777 Argives were said to have perished), Busolt, II. 50, note.

9. *πολλῶ-τι*; see on c. 73. 5.

CHAPTER LXXIX.

2. *πυνθανόμενος τούτων*, i.e. learning from them the names of those in the *ἄλσος*.

4. *ἐν τῷ ἱερῷ*; see on c. 19. 16.

5. *φάς· φάσκων*.

ἄποινα· λύτρα, found also IX. 120.

7. *κατά*; see on c. 44. 16.

8. *ὡς ἕκαστον*; see on c. 31. 6. As they would probably come out one by one, the singular is to be preferred.

12. *ὅ τι ἐπρησσον*, how they fared.

13. *δένδρος*. Elsewhere in the sing. Hdt. uses *δένδρεον* which some editors would restore here.

CHAPTER LXXX.

2. περινεῖν ὕλην, as II. 107 περινήσαι οἰκίην ὕλην: another construction IV. 164 ὕλην περινήσας τῷ πύργῳ, cf. the double construction of *circumdare*.

8. συμβάλλομαι, *I infer*, c. 117. 8, v. 1.

9. ἐξήκειν, *has been fulfilled*, so ἐξεληλυθέναι c. 82. 7; un-Attic.

CHAPTER LXXXI.

2. ἀπῆκε ἀπιέναι; cf. c. 62. 16 ἀπιεῖ ἀπάγεσθαι.

3. ἀρωτέας, un-Attic.

4. Ἡραῖον, the famous temple of Hera, to the north-east of Argos.

βουλόμενον—ἀπηγόρευε. The regular construction after ἀπαγορεύειν is the dat., e. g. IV. 125 ἀπηγόρευον Σκύθῃσι μὴ ἐπιβαίνειν. Krüger refers to Xen. *Cyr.* I. 4. 14 ἀπηγόρευε μηδένα βάλλειν, but there μηδένα goes closely with the infin. Herwerden reads βουλομένου δὲ αὐτοῦ, Cobet would change ἀπηγόρευε to ἀπείργε.

CHAPTER LXXXII.

1. νοστήσαντα· ἐπαλεθόντα, rare in Attic.

ὑπήγον; see on c. 72. 8.

2. φάμενος, un-Attic.

4. μιν is here neut. = αὐτό, as in I. 93 (= σῆμα), 117 (= τὸ παιδίον), 178 (= τὸ ἄστυ τὸ Βαβυλώνιον), II. 37 (?), III. 111 (= κινάμωμον).

5. σαφηνέως· σαφῶς.

6. ἔλεξε δ' ὦν, but at all events he said. δ' ὦν is often found in Hdt. when to something uncertain is added a certain fact, e. g. IV. 5 ἐμοὶ μὲν οὐ πιστὰ λέγοντες, λέγουσι δ' ὦν III. 80, v. 50.

φάμενος; see on c. 65. 10.

9. πρίν γε δῆ. With the subj. Hdt. has usually πρίν ἢ (πρότερον ἢ), or πρίν ἄν, very rarely πρίν without one or other of these particles. Sturm (*Geschichtliche Entwicklung d. Construct. mit πρίν*, 81) would read πρίν ἄν (AN and ΔH are easily confused, Cobet, *Nor. Lect.* 549), remarking that πρίν δῆ, πρίν γε δῆ are not found with the conj. He would also read ἄν for

δὴ iv. 157. In the other passages, i. 32, 82, iii. 109, part of the mss. have *ἄν*.

10. *καλλιερομένω* = *θυομένω*, cf. vii. 113 οἱ Μάγοι ἐκαλλιερέοντο σφάζοντες ἵππους.

12. *ἀτρεκίην*· ἀλήθειαν.

13. οὐκ αἰρεῖ, present vividly for future, as v. 43 οἶχετο χρυσόμενος εἰ αἰρεῖ, Aesch. Ag. 125 χρόνῳ μὲν αἰρεῖ Πριάμου πόλιν ἄδε κέλευθος, Hdt. vii. 169 τὸν θεὸν ἐπειρώτεον εἰ σφίσι ἄμεινον γίνεται τιμωρέουσι τῇ Ἑλλάδι (γίγνεται however often approaches in meaning to *ἔσται*). According to an Argive tradition Cleomenes attacked the city but was driven back, in which repulse the Argive women with the poetess Telesilla at their head specially distinguished themselves.

14. *κατάκρης*; see on c. 18. 5.

CHAPTER LXXXIII.

1. *ἐχηρώθη*· ἡρημώθη, cf. Solon, Fr. 37 πολλῶν ἂν ἀνδρῶν ἢ δ' ἐχηρώθη πόλις. So already Il. E. 642 χήρωσε δ' ἀγνιάς. Compare *χηρεῦν*.

2. οἱ δοῦλοι; these were the Γυμνήσιοι, corresponding to the Spartan *Εἰλωτες* as the Ὀρνεᾶται did to the Περίοικοι. Aristotle *Pol.* viii. (v.) 2. 3 says that the Argives admitted some of the Περίοικοι to the citizenship. Argos was again in the hands of the old Doric population, at all events by 481 (Hdt. vii. 148, 177), probably, as Busolt (ii. 52) points out, by 490. That would reduce the rule of the Gymnesii to three years 494—1.

3. *διέποντες*· διοικούντες.

5. *ὀπίσω*· πάλιν.

ἀνακτώμενοι ἐς; *ἐς* is used after the analogy of phrases like *ἀναβῆναι ἐς* i. 109, *περιελθεῖν ἐς*, cf. on c. 111. 1.

8. *ἄρθμια*, peace. *ἄρθμιος* friendly, is found several times in Hdt. and already *Od.* ρ. 427. For the use of the pl. Krüger compares iii. 49 εἰ—τοῖσι Κορινθίοισι φίλα ἦν πρὸς τοὺς Κερκυραίους, if the Corinthians had been on friendly terms with the Corcyraeans.

12. *ἐπὶ χρόνον συχρόν*. The more common order in Hdt. would be *χρόνον ἐπὶ συχρόν*, cf. on c. 29. 4.

CHAPTER LXXXIV.

3. ἐκ δαιμονίου οὐδενός, *by no divine visitation.*

1. The Greek custom was to mix the wine with water (οἶνος) (ἄκρατος always means this). The proportion of wine to water varied, *e.g.* ἴσον ἴσῳ (equal parts), ἕνα καὶ τέτταρας ($\frac{1}{5}$ wine, $\frac{4}{5}$ water), and very commonly τρία καὶ δύο ($\frac{3}{5}$ wine, $\frac{2}{5}$ water).

6. ἐπεῖτε—ἐσβαλεῖν. Hdt. uses the inf. in dependent clauses in *orat. obliq.* more frequently than any other Greek writer, after relatives *e.g.* c. 52. 8, 117. 14, 137. 12, I. 202, III. 135, 139 (ὁκόσον), VI. 137. 27 (ὅσῳ); after relative phrases, *e.g.* ἐν ᾧ III. 105, ἐς ὃ I. 94, 202, II. 102, V. 85, 86, κατάπερ II. 117; after conjunctions ὡς (cum) I. 24, II. 107, 121, IV. 9, VI. 137. 11, ὡς (quod) III. 32, ὡς (quemadmodum) II. 140, ἐπεὶ V. 84, VII. 3, ἐπεῖτε I. 94, VI. 137. 7, ἐπειδὴ III. 26, ἕως IV. 42, ἔστε VII. 171, ἐνθα· III. 111, ὅκως II. 140, διότι III. 55, εἰ I. 129, II. 64, 172, III. 105 (collections of examples Cavallin, *De temp. et mod.* 85—96, Sharp, *De infinit.* 42—44).

ἐπεῖτε—μετὰ ταῦτα; so V. 25 ἐπεὶ—μετὰ ταῦτα.

7. μεμονέναι, un-Attic, in Hdt. only here.

8. τείσασθαι· τιμωρήσασθαι.

10. Φᾶσιν ποταμόν; when ποταμός is joined to the name of a river, Attic writers generally prefix the article, τὸν Φᾶσιν ποτ.

πειρᾶν; the active as probably also in V. 85, usually the middle. The act. also in Thuc. I. 50, II. 77, IV. 9, 102, 128, VII. 32.

15. μεζόνως, *too much*, explained afterwards as μᾶλλον τοῦ ἰκνεομένου.

τοῦ ἰκνεομένου; see on c. 65. 15.

17. ἐκ τόσου, *exinde*, so V. 88.

18. ζωρότερον· ἀκρατέστερον, cf. II. I. 203 ζωρότερον δὲ κέραι. The word is connected with ζάω, ζῶω = *vivifying, strong, fiery*.

19. ἐπισκύθισον. Herwerden compares Anacreon 63, 9 Σκυθικὴν πόσιν παρ' οἴνῳ | μελετῶμεν. Wecklein (*Tradition der Perserkriege*) looks upon this as an aetiological story invented to explain the origin of the expression ἐπισκύθισον.

CHAPTER LXXXV.

7. **μιν** is to be taken with inf. ἄγεσθαι, not as governed by κατέκριναν. Why?

10. **Θεαρίδης**; this is the reading of B², the other mss. have Θεασίδας. I have found no instance of the latter as a proper name, while Θεαρίδας is common.

13. **ἔκδοτον γενόμενον**; see on c. 5. 10: the active to this ἔκδοτον ποιεῖν, III. 1.

14. **ὀργῇ χρεώμενοι**; see on c. 10. 4.

15. **ὅκως μὴ—ἐσβάλωσι**. This is the only instance in Hdt. where ὅκως μὴ stands by itself without a preceding verb. The fut. is more common (with ὅπως it is always the fut.) *GMT.* § 283. In Hdt. ὅκως by itself is found once III. 142 ὅκως λόγον δώσεις τῶν μετεχειρίσας χρημάτων.

ἐξ ὑστέρης, as I. 108, v. 106, cf. ἐκ νέης v. 116.

16. **πανώλεθρον**; see on c. 37. 15.

18. **ἔσχοντο**· ἀπέσχοντο, VII. 169 ἔσχοντο τῆς τιμωρίας, 237.

CHAPTER LXXXVI.

2. **παραθήκην**; see on c. 73. 13.

προφάσις εἰλκον. This phrase is also found Arist. *Lys.* 726 πάσας γε προφάσεις ὥστ' ἀπελθεῖν οἰκάδε | ἔλκουσιν, where it has the meaning of *drag forth, bring forward*, and so Abicht takes it here to *drag forward pretexts* (by the hair). Krüger understands it as *protracting the matter by excuses*, and this suits the passage better. For this meaning of ἔλκω cf. VII. 167 ἐπὶ τοσούτο γὰρ λέγεται ἐλκύσαι τὴν σύστασιν, *to have protracted the conflict*.

9. **καὶ γάρ**; καὶ corresponds to καὶ before μή, *as—so*.

11. **συνηνέχθη**; see on c. 23. 1.

16. **περιήκειν τὰ πρῶτα**, *summa assecutum esse, principem esse* (Stein), cf. VII. 16 τὰ σε καὶ ἀμφότερα περιήκοντα ἀνθρώπων κακῶν σφάλλουσιν ὁμιλίας.

17. **ἀκούειν ἄριστα**. εἶ (κακῶς) ἀκούειν supplies the passive to εἶ (κακῶς) λέγειν. Similar instances in which the act. and the pass. are supplied by different verbs are, *κατάγειν—κατιέναι, ἀποκτείνειν—ἀποθνήσκειν, ἐκβάλλειν—ἐκπίπτειν, εἶ ποιεῖν—εἶ*

πάσχειν. These are followed by ὑπὸ (Ionic ἐκ, πρὸς) like any ordinary passive.

19. ἐν χρόνῳ ἱκνεομένῳ, *in due time, i.e. the time appointed by fate.*

21. προῖσχόμενον, *laying before him*, cf. c. 49. 3.

24. ἀνά; see on c. 48. 5.

ἐν δὲ καί, *and besides*. The usual phrase is ἐν δὲ δὴ καί, see on c. 11. 4, and Herwerden would restore this here. ἐν δὲ καί is found in the MSS. I. 74, II. 43, III. 15, IX. 32.

26. ἐμεωυτῷ λόγους ἐδίδουν, *I took counsel with myself*, cf. c. 138. 18, v. 75, VIII. 10, and Attic.

27. αἰεί κοτε; so often in Hdt. e.g. VII. 102, as αἰεί ποτε in Thuc.; the ποτε seems to intensify the αἰεί by throwing it into an indefinite past.

28. διότι=ὅτι as in II. 43 (where as here it comes after ὅτι), 50, III. 74. Rarely in Attic Greek, e.g. Isocr. *Panath.* 48 συνειδυῖα μὲν, ὅτι τοῦτο μόνον ἐξ ἀπάντων τῶν ζώων ἰδιον ἔφυνμεν ἔχοντες καὶ διότι τούτῳ πλεονεκτήσαντες καὶ τοῖς ἄλλοις ἅπασιν αὐτῶν διηγέκαμεν, where it is used to avoid the hiatus; frequent in Aristotle (see Bonitz, *Index*). On Attic inscriptions it appears after 300 B.C. (Meisterhans², p. 211).

οὐδαμά· οὐδέποτε, often in Hdt. (in Trag. Soph. *Ant.* 764), similarly μηδαμά, *never*, Bechtel, *Ion. inscr.* 258.

29. ἐπιλεγομένῳ; see on c. 9. 10.

31. ἐξαργυρώσαντα· Att. ἐξαργυρίσαντα (in Thuc. VIII. 81, r.l. ἐξαργυρῶσαι).

ἐξεπισταμένῳ. This compound is common in Hdt. and the Tragedians, but from its frequent use it is little more than the simple ἐπίσταμαι.

33. σύμβολα. This token was broken into two parts, by comparing which the two parties or their descendants could recognise one another, cf. Plat. *Symp.* 191 D ἕκαστος οὖν ἡμῶν ἵστιν ἀνθρώπου σύμβολον, ἅτε τετμημένος ὥσπερ αἱ ψῆτται.

35. ἀποδοῦναι; inf. for ἱπν. after a preceding ἱπν., so III. 34 ἔασον· στρατεύεσθαι, v. 23 παῦσον—ποιεῖν, VII. 159 ἴσθι—βοηθεῖν, Anacr. *Fr.* 2 ἔλθῃ—ἐπακοίειν, γενέο—δέχεσθαι.

41. ἀντυποκρινόμενος=ἀντιλέγων ὑποκρινόμενος, *replying in contradiction of what the other said.*

43. περιφέρει με is rightly taken by Abicht, *nothing that you say brings me round to a knowledge of the matter* (τὸ πρᾶγμα), *i.e. recalls the matter to my mind*, cf. Plato, *Laches*, 180 E περιφέρει τίς με καὶ μνήμη ἄρτι τῶνδε λεγόντων, *some memory takes me back, i.e. I remember*.

45. καὶ—καί; cf. on l. 9.

46. νόμοισι τοῖσι Ἑλλήνων χρῆσομαι, *i.e. I will take an oath of disavowal as is the common custom of the Greeks*.

47. ἀναβάλλομαι κυρώσειν, *put off the final decision*; for the fut. cf. v. 49 ἀναβάλλομαι ὑποκρινεῖσθαι. With the aor. c. 88. 2, ix. 8. In Dem. 3. 9 ἐς τοῦτο ἀναβάλλεται ποιῆσειν, it is uncertain whether ποιῆσειν or ποιῆσαι is the right reading.

49. συμφορὴν ποιούμενοι; see on c. 61. 20.

50. ἀπεστερημένοι, *defrauded*. ἀποστερεῖν = *keep from a man what is his by right, defraud*) (ἀποδοῦναι, *to give a man what belongs to him*, cf. Shilleto on Thuc. i. 69).

53. λήισηται, cf. Hes. *Op.* 322 εἰ γάρ τις καὶ χερσὶ βίη μέγαν ὄλβον ἔλῃται, | ἧ ὁ γ' ἀπὸ γλώσσης λήισσεται—*ῥεῖα δέ μιν μαυροῦσι θεοὶ μινύθουσι δὲ οἶκοι | ἀνέρι τῷ, παῦρον δέ τ' ἐπὶ χρόνον ὄλβος ὀπηδεῖ*; Theog. 499 ὄρκῳ παρ τὸ δίκαιον ἐλών.

μετέρχομαι, *here of assailing with hard words*.

59. "Ὀρκου πάϊς, *i.e. the vengeance which follows perjury*. In Hes. *Theog.* 231 ὄρκος itself appears as the avenger—ὄρκον ὃς δὴ πλεῖστον ἐπιχθονίους ἀνθρώπους | πημαίνει ὅτε κέν τις ἐκὼν ἐπίορκον ὁμόσση.

ἔπι = ἔπεισι, so ἔνι = ἔνεισι, Hom. *Od.* λ. 367 σοὶ ἔπι μὲν μορφὴ ἐπέων ἔνι δὲ φρένες ἐσθλαί, πάρα = *πάρεισι* *Od.* δ. 539. Hdt. himself does not use ἔπι, but he has ἔνι, *πάρα, μέτα*.

61. ὀλέσῃ γενεήν. "Nothing was more terrible to the Greeks of more ancient times than the dying out of the family, the desolation of the house, whereby the dead lost his religious honours, the gods of the family their offerings, the hearth its flame, the ancestors their name among the living," Müller, *Dor.* ii. 193 (Stein). Compare what Antiphon v. 11 calls ὄρκον τὸν μέγιστον καὶ ἰσχυρότατον, ἐξώλειαν σαυτῷ καὶ γένει καὶ οἰκίᾳ τῇ σῇ ἐπαρώμενον.

63. ἀνδρὸς—ἀμείνων = Hes. *Op.* 285.

67. ἴσον δύνασθαι, *amounted to the same*.

69. ὥρμήθη λέγεσθαι, lit. *started to be told*, cf. iv. 16 τῆς περὶ ὁδὲ ὁ λόγος ὥρμηται λέγεσθαι; without λέγεσθαι, vii. 189 ὡς φάτις ὥρμηται.

70. λέγεσθαι ἐς, like λέγειν ἐς τὸ πλῆθος, lit. *into the multitude*.

οὔτε τι—οὐδέν, *none at all*, cf. iv. 19, 32, 197, viii. 20. For emphasising τί see on c. 73. 5.

71. ἀπόγονον, sc. τέκνον, cf. on c. 52. 10.

ἰστίῃ, *family*, as v. 40.

72. ἐκτέτριπται πρόρριζος; cf. Eur. Hipp. 684 Ζεὺς σε γεννήτωρ ἐμὸς | πρόρριζον ἐκτρίψειεν οὐτάσας πυρί.

CHAPTER LXXXVII.

1. οἱ—ἐσθήκουν; see on c. 12. 24.

3. τῶν πρότερον ἀδικημάτων; see v. 83. 9 sq.

4. δοῦναι δίκας means *to submit a quarrel to fair discussion, to settle it peaceably*, δίκην δοῦναι = *to pay the penalty, be punished*. The plural δίκαι, like σπονδαί = *a treaty*, expresses the mutual action of the two parties. In viii. 100 οἱ τε ἡμῖν ἡντιώθησαν, ἔδοσαν δίκας, *have paid the penalty*, δοῦναι δίκας is used in the sense of δοῦναι δίκην referring to a plurality of instances, as in Plat. Phaed. 113 D.

6. μεμφόμενοι. After this verb in Hdt. the person who excites blame or displeasure stands in the dat., e.g. i. 117, ii. 162, ix. 6. The acc. of the thing is found, e.g. i. 207 τὴν γνώμην, and the acc. and dat. are combined c. 88. 5, iii. 4, viii. 180.

7. ὡς τιμωρησόμενοι. After παρασκευάζω and παρασκευάζομαι in Hdt. the fut. part. is always accompanied by ὡς, e.g. c. 112. 6.

8. γὰρ—ᾧν; see on c. 11. 6.

9. πενταετηρὶς ἐπὶ Σουνίῳ, celebrated every fourth year in honour of Poseidon (Σουνιάματος Arist. Eq. 560), and accompanied by a regatta (Lysias 21. 5). Bursian supposes that he discovered remains of a temple of Poseidon there (Geogr. Gr. i. 325).

10. θεωρίδα, the vessel that bore the θεωροί, the deputation representing the state at the festival.

CHAPTER LXXXVIII.

2. τὸ πᾶν, *all in their power*, VII. 166 τὸ πᾶν γὰρ ἐπεξεληθὲν διζήμενον Ἰέλωνα; also without the article, *e.g.* VII. 176. "Attic writers say πᾶν or πάντα ποιεῖν without the article" (Krüger). The chronology is here not quite certain. Some, as Duncker and Grote, place the outbreak of the war after the battle of Marathon, about 488—487. Curtius and others put it before Marathon, and assume that it was interrupted by the approach of the Persians. For the literature on the subject see Busolt II. 62 note, who would put the outbreak of the war in the spring of 490, considering that it might quite well have been fought out in the first half of that year. Hdt. (VI. 94) evidently looked upon it as coincident with the Persian preparations.

3. ἦν γάρ. γάρ here does not give the reason for what follows, but introduces a preliminary explanation, *now there was*.

Κνοίθου καλεόμενος, a turn of expression more common in poetry, cf. VII. 143 τῷ ὄνομα μὲν ἦν Θεμιστοκλῆς, παῖς δὲ Νεοκλέος ἐκαλεῖτο.

4. οὗτος; the subject of a preceding γάρ clause is often taken up in the principal clause by a demonstrative pron. or an oblique case of αὐτός, cf. c. 102. 7, 109. 11.

7. ἀναρτημένους* παρεσκευασμένους, cf. VII. 3 ἀνάρτημαι ἐπ' αὐτοὺς στρατεύεσθαι.

8. ἔρδειν* ποιεῖν.

10. ἐς τήν, *by what day*; ἐς denotes the *terminus ante quem*, cf. c. 126. 12, 128. 1, I. 77 παρῆναι ἐς χρόνον ῥητόν, VII. 8 τὸν χρόνον ἐς τὸν ἥκειν δεῖ, Dem. 19. 168 ἐς τὰ Παναθήναια φήσας ἀποπέμψειν, *by the Panathenaic festival*. Akin to this is ἐς δέον, c. 89. 4.

CHAPTER LXXXIX.

1. κατὰ=καθ' ᾧ.

4. ἐς δέον, *at the proper time*; for this below c. 90. 1 ἐς τὸν καιρόν.

ἀξιόμαχοι, frequent in Hdt. and found once or twice in Thuc. IV. 57, V. 2, 60, VIII. 138.

6. *χρῆσαι*; from the context it is plain that this refers to a *gift*, not to a *loan*, cf. III. 56 ἐδέοντο τῶν Σιφνίων δέκα τάλαντά σφι χρῆσαι, *to oblige them with ten talents*, and L. and S. s.v.

10. *πενταδράχμους*, a merely nominal price.

δωτίνην; see on 62. 4.

11. ἐν τῷ νόμῳ, *according to the law*, cf. Thuc. v. 49 ἐν τῷ Ὀλυμπιακῷ νόμῳ.

15. τῆς συγκειμένης, gen. after the comparative force of ὑστέρησαν.

CHAPTER XC.

5. οἰκῆσαι. Herwerden adopts ἐνοικῆσαι, *to settle in*, proposed by Naber and Cobet for the mss. οἰκῆσαι. This is certainly more idiomatic, cf. II. 154, 178 τοῖσι ἔδωκε Ναύκρατιν πόλιν ἐνοικῆσαι, IX. 106, Thuc. III. 68 τὴν δὲ πόλιν—Μεγαρέων ἀνδράσι—ἔδοσαν ἐνοικεῖν, IV. 56. The loss of ΕΝ would be easy after the preceding ΟΝ. But cf. c. 137. 9, III. 159 ἀπέδωκε τὴν πόλιν οἰκεῖν.

CHAPTER XCI.

1. οἱ παχέες, the wealthy classes, the aristocracy, cf. v. 30 οἱ παχέες) (ὁ δῆμος. Perhaps originally an expression of dislike, *bloated aristocrat*.

5. ἐκθύσασθαι, *to expiate by sacrifices*: in this sense apparently only here in Classical writers.

7. πρότερον -ῆ, so in Attic φθάσαι πρὶν; in c. 116. 4, IX. 70 πρὶν ῆ.

ἐκπεσόντες; in B.C. 431, Thuc. II. 27.

8. ἔλεων, especially of a god, cf. Plat. *Euthyd.* 273 Ε εἰ δὴ νῦν ἀληθῶς ταύτην τὴν ἐπιστήμην ἔχετον, ἔλεω εἶτον· ἀτεχνῶς γὰρ ἔγωγε σφῶ ὥσπερ θεῷ προσαγορεύω.

11. ἐκφυγὼν--καταφεύγει, as IV. 23 δς ἂν φεύγων καταφύγη ἐς τούτους.

δεσμὰ = *fetters*, δεσμοὶ = *imprisonment* (Cobet *Nor. Lect.* 562).

12. Δημήτηρ θεσμοφόρος; see on c. 16. 9.

ἐπισπαστήρων, rings fastened on to the door, by which the door might be shut from the outside; they might also serve as

knockers; also called κορώναι, *Od. a. 441* θύρην δ' ἐπέριυσσε κορώνη, or κόρακες. ἐπίσπαστρον is the later form.

15. ἐκείναι; the use of the pronoun here approaches somewhat to that of which an example is found *ii. 37* κεφαλῇ δὲ κείνῃ = τῇ ἐκείνου.

CHAPTER XCII.

1. σφέας αὐτοὺς = ἀλλήλους.

7. ἀνάγκη λαμφθεῖσαι; probably as members of the Lacedaemonian confederacy, and so under moral compulsion to assist them, *Busolt, ii. 58*.

9. συναπέβησαν; subject to be supplied from Αἰγιναῖαι νέες.

11. ἐπεβλήθη; more usually ἐπιθεῖναι ζημίαν, ἡ ζημία ἐπίκειται, cf. *vii. 3* φυγὴν ἐπιβαλὼν ἐωυτῷ.

13. συγγνόντες, *recognising*; see on c. 61. 10.

16. συνεγινώσκοντο; see on c. 61. 10.

17. διὰ δὴ ὧν σφι ταῦτα; for the order cf. c. 50. 8, 69. 22, *Diogen. Apoll. Fr. 6* ἀπὸ γάρ μοι τούτου δοκεῖ νόος εἶναι.

20. πεντάεθλον ἐπασκήσας; in *ix. 75* he is called πεντάεθλος ἀνὴρ. For the expression cf. *ix. 105* ἀνὴρ παγκράτιον ἐπασκήσας, 33 ἀσκέων πεντάεθλον. The five contests are summed up in the line ἄλμα, ποδωκείην, δίσκον, ἄκοντα, πάλην.

24. κτείνει ἀποκτείνει.

CHAPTER XCIII.

3. αὐτοῖσι ἀνδράσι, *crews and all*, see on c. 32. 9. "Propriam sedem habet hoc dicendi genus ubi aliqua clades aut strages aut pernicies commemoratur de iis, quae simul periisse, capta aut absumpta esse dicuntur: ἡ ναὺς αὐτοῖς ἀνδράσι διεφθάρη, αὐτῷ τῷ ἵππῳ ἀπώλετο, αὐτῷ τῷ ἄρματι κατεπόθη," *Cobet Nov. Lect. 321*.

CHAPTER XCIV.

2. τὸ ἐωυτοῦ ἐποίει, *went on with his preparations*.

3. ἀναμνησκοντος τοῦ θεράποντος; see *v. 105* (*Darius on learning of the burning of Sardis*) προστάξει ἐνὶ τῶν θεραπόντων δείπνον προκειμένου αὐτῷ ἐς τρίς ἐκάστοτε εἶπαι "δέσποτα, μέμνεο τῶν Ἀθηναίων."

6. διαβάλλειν here=*calumniate, traduce*, as v. 35, 96. Hdt. also uses it in the sense of *deceive*, v. 50, 97, 107.

9. γῆν καὶ ὕδωρ; see on c. 48. 6.

φλαύρως πρήξαντα· κακῶς πράξαντα, which Hdt. has, c. 135, v. 34, 35. For φλαύρως, cf. vii. 106 Ἑλλήνων οὐκ ἰόντων ἀξίων φλαύρως ἀκούειν (=κακῶς ἀκ.), Eur. *And.* 731 οὐτ' οὖν τι δράσω φλαῦρον οὔτε πείσομαι.

15. ἀδελφιδέον <δ> ἐνωτοῦ; when a person appears as here in two different characters the regular usage of Hdt. requires δέ, e.g. cc. 39. 3, 121. 6, i. 114 ὑπὸ τοῦ σοῦ δούλου, βουκόλου δὲ παιδός, iii. 53, vii. 8 β, 10 α, viii. 71.

CHAPTER XCV.

3. Ἀλήιον πεδίον, the fertile plain in Eastern Cilicia between the rivers Pyramus and Sarus: it is mentioned in *Il. Z.* 201 ἦτοι ὁ καὶ πεδίον τὸ Ἀλήιον οἶος ἀλᾶτο (of Bellerophon).

5. ὁ ναυτικὸς πᾶς στρατός; this position of πᾶς is here permissible because it is accompanied by another αἰj.

6. ὁ ἐπιταχθεὶς ἐκάστοισι; see c. 48.

8. προεῖπε; see c. 48.

9. ἐσβαλόμενοι, *having put on board*, so i. 1 ἐσβαλομένους δὲ ἐς τὴν νέα (τὰς γυναῖκας) οἶχεσθαι ἀποπλέοντας, Thuc. viii. 31 τὰ δὲ ἐσβαλόμενοι ἀπέπλευσαν; usually εἰστίθισθαι.

13. εἶχον, *directed*, cf. *Od.* i. 279 ὅπη ἔσχες εὐεργέα νῆα.

15. Ἴκαρον or Ἰκαρίην is Gebhardt's emendation for mss. Ἰκάριον. Those who retain Ἰκάριον explain it by an ellipse of πέλαγος, but what sense could πλεῖν παρὰ πέλαγος have here? Icaros or Icaria was the name of a small island W. of Samos which gave its name to the Ἰκάριον πέλαγος.

διὰ νήσων. νῆσοι without the article=*the islands in the Aegean*, particularly the Sporades, cf. iii. 96. διὰ νήσων πλεῖν was the technical term for the course through the open sea which led from island to island) (πλοῦς διὰ πόρον, keeping to the straits between the islands (Stein).

16. ὥς ἐμοὶ δοκεῖν; see on c. 30. 3.

17. τῷ προτέρῳ ἔτει; this is a mistake, cf. c. 43. Dobree suggests τῷ τρίτῳ (i.e. τῷ γ') πρότερον, a probable correction, or would expel the words.

18. *μεγάλως προσέπταισαν*; see on c. 45. 11.

19. *ἡ Νάξος—οὐκ ἀλούσα*, the fact that N. had not been taken, see on c. 77. 17.

CHAPTER XCVI.

3. *ἐπέιχον*, they intended, so i. 153 *ἐπ' οὓς ἐπέιχε στρατηλατεῖν*, i. 80, 118.

4. *τῶν πρότερον*; when Aristagoras of Miletus came against the island with a Persian force (B.C. 499) v. 30—34.

6. *οὐδέ*=*καὶ οὐ*. *οὐδέ, μηδὲ* in Hdt. are frequently used for *καὶ οὐ*, *καὶ μή*, e.g. v. 19 *ἀπιὼν ἀναπαύεο μηδὲ λιπάρεи*, further *οὐδέ* i. 45, 85; *μηδὲ* c. 22. 7, i. 82, iii. 76, viii. 13.

CHAPTER XCVII.

5. *οὐκ ἔα*, *retabat*, c. 135. 14, vii. 16, 104, 143. It also often=*dissuadebat*, c. 109. 2, v. 96, vii. 18, 47.

6. *Ῥηναίη*. Thuc. iii. 104 *ἀπέχει δὲ ἡ Ῥήνεια τῆς Δήλου οἷτως ὀλίγον ὥστε Πολυκράτης ὁ Σαμίων τύραννος...τὴν Ῥήνειαν ἐλὼν ἀνέθηκε τῷ Ἀπόλλωνι τῷ Δηλίῳ ἀλύσει δῆσας πρὸς τὴν Δήλον*.

9. *οὐκ ἐπιτήδεα καταγρόντες κατ' ἐμέο*. Herwerden would expel the *κατά*, but in this matter Hdt. cannot be judged by the Attic standard, cf. on c. 65. 14. For meaning see on c. 2. 9.

10. *ἐπὶ τοσοῦτό γε φρονέω*, lit. *to such an extent have I understanding*, i.e. *I have so much understanding*.

12. *σίνεσθαι* βλάπτειν.

13. *καὶ ἄπιτε*; for this Cobet would read *κάτιτε*, a plausible conjecture, but cf. i. 63 *θαρσεῖν τε κελεύοντες καὶ ἀπιέναι ἕκαστον ἐπὶ τὰ ἐνωτοῦ*.

16. *μετὰ δὲ—ἐθυμήσε*. From inser. in *Bull. Corr. Hell.* vi. *στρεπτόν χρυσοῦν πρὸς τῷ τοίχῳ, Δατίδος ἀνάθημα, ὀλκὴν δραχμαὶ ΔΔΔΙ'Ι*, it appears that Datis gave gifts to the temple (Herwerden). This exceptional treatment of Delos is probably due to the fact that Datis recognised in the Greek Apollo the Persian sun god Mithras.

CHAPTER XCVIII.

3. *μετὰ τοῦτον—ἐξαναχθέντα*, after his departure; see on c. 77. 17.

4. ὥς ἔλεγον; *i.e.* as Hdt. heard in Delos.

5. καὶ πρῶτα --σεισθεῖσα. Thuc. II. 8 says ἔτι δὲ Δῆλος ἐκινήθη ὀλίγον πρὸ τούτων (B.C. 431), πρότερον οὐπω σεισθεῖσα ἀφ' οὗ Ἕλληνες μέμνηται ἐλέγετο καὶ ἐδόκει ἐπὶ τοῖς μέλλουσι γενέσθαι σημῆναι. In view of Thucydides' evident acquaintance with the history of Hdt. it is impossible to believe with Kirchhoff that there were two earthquakes, and that Hdt. was acquainted with one and Thuc. with the other. It is easier to suppose with Wecklein that the earthquake happened after the Persian wars and that at Herodotus' visit the priests connected it with them, while afterwards, when the Peloponnesian war came, it was attached to it.

6. τοῦτο μὲν; μὲν here simply emphasizes the preceding τοῦτο, cf. c. 103. 8, 105. 13.

κου; see on c. 27. 1.

11. ἐπὶ εἴκοσι γενεάς; cf. c. 101. 12 ἐπὶ ἔξ ἡμέρας.

13. τῶν κορυφαίων; *i.e.* from the struggle between Athens and Sparta for the hegemony of the Greek world.

15. αἰκὲς ἀπικός, *unnatural*, as III. 33 οὐ νύν τοι αἰκὲς οἰδὲν ἦν τοῦ σώματος νοῦσον μεγάλην νοσέοντος μηδὲ τὰς φρένας ὑγιαίνειν.

With regard to the explanation of the Persian names given in the gloss the following may be noted. Δαρείος, Pers. Dāraya-vaush = Dārayad-vahu-, *possessing wealth*, from the participle of the causative of dar (= Skr. dhar), *possess*, + vahu Zend. raǵhu, *good*, n. rohu, *property*. Ξέρξης, Pers. Kshayārshan- = Kshaya- (√kshi rule) + arshan-, *man*. Ἀρτοξέρξης, Pers. Artakshatra- = arta- (Zend areta-), *high* + kshatra- (Zend khshathra-), *kingdom*.

CHAPTER XCIX.

8. ἀστυγέτονας ὁμόρους. ἀστυγέλτων is an Ionic and Tragic word used once or twice by Thuc.

9. στρατεύσεσθαι. Dobree's emendation is required by the sense, *they said they would not march*, not *they said they were not marching*. Krüger defends the manuscript reading by saying it corresponds to a direct οὐ στρατεύομεθα, *we do not*

take the field, but in view of the easiness of confusion between στρατεύεσθαι and στρατεγεσθαι, that is improbable.

11. **παρέστησαν**, *surrendered*, as III. 13 μετὰ τοῦτο πολιορκεόμενοι χρόνῳ παρέστησαν, here with the addition ἐς τῶν Περσέων τὴν γνώμην, *to the will of the Persians*.

CHAPTER C.

3. **βοηθούς**; for the acc. see Goodwin (*Gr.* § 138 n. 8; otherwise v. 80 Αἰγινητέων δεῖσθαι τιμωρητήρων γενέσθαι.

4. **ἀπείπαντο**, *refused*, so I. 205 ἡ δὲ ἀπείπατο τὴν πρόσδοον, IX. 7 οὐ κατανέεσamen ἀλλ' ἀπειπάμεθα.

5. **τοὺς τετρακισχειλίους**, who had been settled there after the defeat of the Aeginetans by the Athenians (506?), see v. 77. Ael. V. II. vi. 1 gives the number of lots at 2000, 'Αθηναῖοι κρατήσαντες Χαλκιδέων κατεκληρούχησαν αὐτῶν τὴν γῆν ἐς δισχιλίους κλήρους, τὴν Ἴπποβότον καλουμένην χώραν, τεμένη δ' ἀνῆκαν τῇ Ἀθηνᾷ ἐν τῷ Λελάντῳ ὀνομαζομένῳ τόπῳ, τὴν δὲ λοιπὴν ἐμίσθωσαν κατὰ τὰς στήλας τὰς πρὸς τῇ βασιλείῳ στοᾷ ἐστηκυίας, αἵπερ οἶν τὰ τῶν μισθώσεων ὑπομνήματα εἶχον. This passage illustrates the usual procedure in such a case: part of the land was consecrated to a god, part of it leased out by the state, and the remaining part divided up and apportioned by lot among the citizens who applied. The first known instance of this is that of Salamis *circ.* B.C. 570; under the Athenian empire it became common. Such κληρουχίαι served a double purpose; they provided for some of the poorer citizens, and at the same time, like the Roman *coloniae*, they were Athenian garrisons, supporters of the Athenian Empire in the territory of the allies.

6. **τῶν ἵπποβοτέων**; cf. v. 77 οἱ δ' ἵπποβόται ἐκαλέοντο οἱ παχείες τῶν Χαλκιδέων, because they formed the cavalry force, and also because only the rich could bear the expense. So the Attic ἱππῆς were drawn from the wealthy classes and were of aristocratic tendencies; cf. Aristot. *Pol.* vi. (iv.) 3. 1289 b καὶ τῶν γνωρίμων εἰσι διαφοραὶ καὶ κατὰ τὸν πλοῦτον καὶ τὰ μεγέθη τῆς οὐσίας, οἷον ἵπποτροφίας, τοῦτο γὰρ οὐ ράδιον μὴ πλευτοῦντας ποιεῖν· διόπερ ἐπὶ τῶν ἀρχαίων χρόνων ὅσαι πόλεις ἐν τοῖς ἵπποις ἢ δύναιμις ἦν, ὀλιγαρχίαι παρὰ τοῖς ἦσαν· ἐχρῶντο δὲ πρὸς τοὺς πολέμους τοῖς

ἵπποις πρὸς τοὺς ἀστυγείτονας, οἷον Ἑρετριεῖς καὶ Χαλκιδεῖς καὶ Μάγνητες οἱ ἐπὶ Μαιάνδρῳ, καὶ τῶν ἄλλων πολλοὶ περὶ τὴν Ἀσίαν.

8. ἦν ἄρα; the idiomatic use of ἄρα with the imperfect to indicate some sudden disillusion or unexpected discovery, *e.g.* III. 65 ἐν τῇ γὰρ ἀνθρωπείῃ φύσει οὐκ ἐνῆν ἄρα τὸ μέλλον γενέσθαι ἀποτράπειν, IV. 64, VII. 35, and the lines of Euripides said to have been spoken by Brutus when about to die, ὦ τλήμων ἀρετῇ, λόγος ἄρ' ἦσθ' ἐγὼ δέ σε, ὥς ἔργον ἤσκουν, σὺ δ' ἄρ' ἐδούλευες τύχῃ.

ὑγίης, *sensible, sound*, as I. 8 λέγεις λόγον οὐκ ὑγιά. Cobet remarks "mallem βούλευμα abesset," comparing Arist. Pl. 362 ὥς οὐδὲν ἀτεχνῶς ὑγίης ἐστὶν οὐδενός, *there's no good in anyone*, where Blaydes gives numerous other examples.

9. ἐφρόνεον διφασίας ιδέας, *they were of two opinions*, lit. *two different kinds of opinions*; ιδέα = *kind, sort*, as c. 119. 14 παρέχεται τριφασίας ιδέας. διφάσιος is common in Hdt. but unknown to Attic prose.

11. ἐκλιπεῖν τὴν πόλιν ἐς; *i.e. to leave the city and go to*, so VIII. 150 ἐμπρήσας Θεσπιέων τὴν πόλιν αὐτῶν ἐκλελοιπότεν ἐς Πελοπόννησον.

14. ἐσκευάζοντο· παρεσκευάζοντο, cf. v. 103 πόλεμον ἐσκευάζοντο.

16. ἑὼν τὰ πρῶτα; cf. IX. 78 ἦν Λάμπων Λίγυνητέων τὰ πρῶτα, Eur. Med. 916 οἶμαι γὰρ ὑμᾶς τῆσδε γῆς Κορινθίας τὰ πρῶτ' ἔσεσθαι, Arist. Ran. 421 κάστιν τὰ πρῶτα τῆς ἐκεῖ μοχθηρίας, Iner. I. 86 ductores Danaum delecti prima virorum.

17. πάντα-πρήγματα; *their whole present situation*: in somewhat different sense v. 33 ἔπεμπε ἐς Νάξον πλοῖω ἄνδρας φράσσοντας τοῖσι Ναξίοισι πάντα τὰ παρόντα σφί πρήγματα, *all the troubles that threatened them*.

18. προσεδείτο; see on c. 35. 19.

CHAPTER CI.

3. κατέσχον τὰς νέας, with νέας also *e.g.* VII. 59, VIII. 40; without νέας *e.g.* VII. 188, VIII. 40 and usually in Attic.

5. ἵππους ἐξεβάλλοντο) (ἐσβαλόμενοι δὲ τοὺς ἵππους c. 95. 9.

8. ἐποιέοντο βουλήν; see on c. 27. 15.

10. **ἐνίκα**, *unvailed*, so VIII. 9 **ἐνίκα** πορεύεσθαι, Thuc. II. 54 **ἐνίκησεν** εἰκότως λοιμὸν εἰρῆσθαι.
 12. **ἐπὶ ἕξ**; see on c. 98. 11.
 16. **τοῦτο μὲν—τοῦτο δέ**; see on c. 27. 3.
 17. **ἀποτινύμενοι τῶν—ιερῶν**, cf. III. 42 **τείσασθαι** βονλόμενοι—τῆς ἀρπαγῆς.
 19. **ἐντολάς**, un-Attic.

CHAPTER CII.

3. **κατέργοντες**. This gives no satisfactory sense. The only meaning it could have is *to press hard, to reduce to straits*, as Thuc. VI. 6 **κατεῖργον** αὐτοὺς τῷ πολέμῳ καὶ κατὰ γῆν καὶ κατὰ θάλασσαν, where the sense is made clear by the addition τῷ πολέμῳ. That meaning does not suit the context here; we should rather expect something like *hastening*, **κατεπείγοντες** τὸν πλόον(?) Stein, or *despising*, **κατηλογέοντες** Herwerden, but no certain correction has been proposed.

4. **καί**; see on c. 69. 20.

5. **Μαραθῶν** here means not Marathon in its strict sense, but the plain in which Marathon lay, the Attic Tetrapolis, including Marathon, Tricorythus, Oenoe and Probalinthus.

ἐπιτηδεότατον—ἐνιππεύσαι; note the idiomatic use of the prep. *ε.μ.* VII. 54 **ἔδοξε**—ὁ χώρος εἶναι ἐπιτήδεος ἐνδιατάξαι τε καὶ ἐναριθμῆσαι τὸν στρατόν, IX. 7 ἐπειδὴ γὰρ ἡμάρτομεν τῆς Βοιωτίας, τῆς γε ἡμετέρης ἐπιτηδεότατόν ἐστι ἐμμάχεσθαι τὸ Θριάσιον πεδῖον, and see note on c. 90. 5. Hippias was doubtless also influenced by the fact that it was here that his father Pisistratus landed when he effected his return; Pisistratus found his chief support among the Diacrii, men of the hills (Aristot. *Athen. Pol.* c. 13).

CHAPTER CIII.

3. **ὁ δέκατος**; see on c. 111. 9.

5. **κατέλαβε**; see on c. 38. 9.

7. **Ὀλυμπιάδα ἀνελέσθαι**; see on c. 70. 14.

8. **ταύτην μὲν**; see on c. 98. 6. Hdt. emphasizes the fact that this was not the only victory in the family.

9. **ἐξενείκασθαι**, *win*, cf. Dem. XIV. 1 τοῦ λέγειν εὖ τὴν δόξαν ἐκφέρονται (Krüger), Soph. *El.* 60 ἐξενέγκωμαι κλέος (Abicht); so often the simple **φέρεσθαι**,

11. παραδιδοῖ ἀνακρουχθῆναι; see on c. 70. 17.

17. πρυτανήιον; the Prytaneum lay on the N. slope of the Acropolis by the Agora.

18. ὑπέσαντες, *setting in ambush*. Cobet followed by Herwerden would read ὑπίσαντες, but in i. 66 the mss. agree in εἰσάμενος, in iii. 126 ὑπέσας is in PRsv corrupted into ὑπεῖς. Moreover as εἶσα stands for ἐ-σεδ-σα, the regular form of the participle would be not ἴσας but ἔσας, cf. ἐσαμένων, Thuc. iii. 58. It is better then to accept the irregularity and adhere to the traditional reading.

19. διὰ Κόλης. The deme Κόλη lay by the Melitian gate to the west of the city, cf. *Anon. Biog. of Thuc.* 10. There is still preserved a tomb on the Museum hill, which may be the family burying-place of Miltiades.

23. οὐδαμαί; the plur. refers to teams of horses.

24. τῷ Κίμωνι, possessive dative, cf. on c. 41. 11.

28. ἀπό; in Hdt. usually ἐπί, see on c. 47. 4.

29. Μιλτιάδης. The nom. is supported by iv. 56 ὄνομα δέ ἔχει, τόπερ ὁ χῶρος αὐτός, Γέρρος, v. 52 ὁ δὲ τέταρτος τῶν ποταμῶν ὄνομα ἔχει Γύνδης. The nom. is used because ὄνομα ἔχει = ὀνομάζεται, cf. also ii. 44 καὶ ἄλλο ἱερὸν Ἑρακλέος ἐπωνυμίην ἔχοντος Θασίου εἶναι. In iii. 61 the acc. is found, ὄνομα τῶντὸ εἶχε Σμέρδιν.

CHAPTER CIV.

3. ἄμα μὲν γὰρ κ.τ.λ., explanatory of διπλόον θάνατον, see on c. 9. 17.

8. ὑποδεξάμενοι, *excipere*, cf. *L. & S.*

11. αἰρεθεὶς ὑπὸ τοῦ δήμου)(λαχών. Even when lot was introduced for most offices at Athens, the στρατηγοὶ were appointed by open voting (χειροτονία) since the office required technical knowledge.

CHAPTER CV.

3. Φιλιππίδην. This, which is the reading of Rsv here, and according to Holder in the following chapter (wanting in s), has been shewn by Stengel (*Jahrb. f. Class. Phil.* 119. 820) to be the form that has the support of other ancient authorities.

Φειδιππίδης as a name is found only Arist. *Nub.*, and was probably introduced by some one who remembered it there, and who considered it a more appropriate name for a runner than Φιλιππίδης.

4. ἡμεροδρόμον, cf. Liv. xxxi. 24 hemerodromos vocant Graeci ingens die uno cursu spatium emetientes.

5. τοῦτο, sc. τὸ ἡμεροδρομεῖν, cf. II. 37 εἴματα δὲ λίνεα φορέουσι αἰεὶ ἐπιτηδεύοντες τοῦτο μάλιστα.

αὐτός τε ἔλεγε; an hyperbaton, such as is common enough in Hdt. e.g. III. 61 μαθὼν τε τὸν Σμέρδιος θάνατον ὥς κρίπτοιο γενόμενος, καὶ ὥς ὀλίγοι εἶησαν οἱ ἐπιστάμενοι αὐτὸν Περσέων, 71, VIII. 126. There is no need with Herwerden to change it to γε.

7. Παρθένιον ὄρος; this formed the boundary between Argolis and Arcadia. From Argos a footpath led over the mountain to the plateau of Tegea.

περιπίπτει· ἐντυγχάνει.

9. δι' ὃ τι, *why*.

13. ταῦτα μέν; see on c. 98. 6.

καταστάντων—εὖ τῶν πρηγμάτων, *rebus bene constitutis*, cf. VII. 158 ἀλλ' εὖ γὰρ ἡμῖν καὶ ἐπὶ τὸ ἄμεινον κατέστη.

15. Πανὸς ἱερόν, the grotto of Pan on the north-west side of the Acropolis, under which has been discovered a relief representing Pan playing the pipe to a female figure.

17. λαμπάδι=λαμπαδηφορίη, a torch race, such as was connected with the worship of other gods, such as Hephaestus.

ιλάσκονται, *conciliate, render propitious*, cf. v. 47 θυσίησι αὐτὸν ιλάσκονται, IV. 59, VII. 117.

CHAPTER CVI.

2. ὅτε περ—καί, *tum ipsum cum* (Stein).

3. δευτεραῖος, *i.e.* within at the utmost 48 hours. The distance between Athens and Sparta is about 150 miles.

4. ἀπικόμενος ἐπὶ, as VII. 172 ἀπικόμενοι δὲ ἐπὶ τούτους τῶν Θεσσαλῶν οἱ ἄγγελοι ἔλεγον, IX. 5; similarly καταστάντες ἐπὶ τοὺς ἄρχοντας III. 46, VIII. 79 στὰς ἐπὶ τὸ συνέδριον.

7. δουλοσύνη· δουλεία.

9. πόλι, *by a city*.

11. *ἔαδε*· *ἔδοξε*, as often in Hdt., cf. *ἄδος* = *δόγμα*, *ψήφισμα* on an inscription of Halicarnassus, *I. I.* 238.

15. *εἰνάτῃ δέ*. The meaning evidently is not that they would not go out on the ninth unless it was full moon on that day (which, as the month was lunar, would be an absurdity), but that they would not go out before the full moon, as Pausan. *i.* 28. 4 expresses it *εἶναι γὰρ δὴ νόμον αὐτοῖς μὴ πρότερον μαχομένους ἐξιέναι πρὶν ἢ πλήρη τὸν κύκλον τῆς σελήνης γενέσθαι*. This can be got from the Greek only by a very forced interpretation, and Cobet, relying on the fact that in Plut. *de Malig. Her.* *εἰνάτῃ* is omitted, would with great probability substitute for *εἰνάτῃ δέ*, *οἱ δέ*.

ἐξελεύσεσθαι· *ἐξιέναι*, see on c. 9. 24.

16. *μὴ οὐ*; see on c. 9. 8.

The exact force of this law it is impossible to determine. Hdt. does not say whether it held good for all the months. Plut. *l.c.* objects that the Lacedaemonians often enough undertook expeditions in the first half of the month; but Hdt.'s words only mean from the 9th to the 16th. Curtius and Duncker assume after Boeckh that the tidings came on the ninth of the Doric month Carneus, from the 7th to the 15th of which the festival of the Carneia was celebrated, during which the Dorians abstained from arms, vii. 206, Thuc. v. 54, 75. Busolt points out against this that in vii. 206 Hdt. expressly mentions the Carneia, and that the fact that he does not mention it here is an indication that the Athenian messenger did not arrive during this festival. Be that as it may, there is no reason for supposing that this was a mere pretext for delay.

CHAPTER CVII.

4. *παροιχομένης*· *παρελθούσης*.

5. *τῇ μητρὶ*, interpreted by Hippias to mean his native country, referring to his burial in it, cf. *τελευτήσκειν γηραιός*.

6. *συνεβάλετο*; see on c. 80. 8.

9. *τοῦτο μὲν—τοῦτο δέ*; see on c. 27. 3.

10. *ἀπέβησε*· *ἀπεβίβασε*.

11. Αἰγύλειαν ; now *Stouronisi* in the Bay of Styra (*Stoura*) to the W. of Euboea.

14. διέποντι· διακοσμοῦντι.

15. μέζον ἢ ὥς. "Recte R μέζον, dicitur enim μέγα πταρεῖν εἰ μέγα βῆξαι," Cobet. For the construction cf. i. 22 ἤκουε—τοὺς ἐναντίους λόγους ἢ ὥς αὐτὸς κατεδόκει, also παρὰ δόξαν—τ' ὥς i. 79, viii. 4.

17. ὑπὸ βίης goes with ἐκβάλλει.

21. παραστάτας· παραστάντας.

23. μέρος μετῆν. μέρος is here joined with μετῆν as it often is with μετέχειν, e.g. Aesch. Ag. 512 μεθέξειν φιλτάτου τάφου μέρος, Cho. 290.

CHAPTER CVIII.

2. ἐξεληλυθέναι ; as in c. 82. 7.

3. ἐν τεμένει Ἡρακλέος. See *Appendix on Marathon*. The Heracleum at Marathon was considered to be the oldest in Greece. Marathon seems to have been a Phoenician trading station, and Heracles a Greek form of the Phoenician Melqart.

4. καὶ γὰρ καί ; the second καὶ goes with καὶ πόνοὺς = *et—et*.

5. ἐδεδώκεσαν ; according to Thuc. iii. 68, in the ninety-third year before the destruction of Plataea, i.e. B.C. 519. Grote with great probability brings it into connection with Cleomenes' visit to Athens to expel the Pisistratidae, and puts it 510 B.C. Busolt (i. 609) follows Grote, and supposes with Gutschmidt that in Thuc. 93 is a mistake for 83 (ζ' γ' for π' γ').

8. ἐδίδοσαν, offered.

12. ἐκαστέρω· πορρωτέρω, too far away. ἐκὰς is also used by Thucydides.

13. ψυχρή, vain, idle, useless, cf. ix. 49 ψυχρὴ νίκη.

φθαίητε—ἢ πυθέσθαι, a rare construction. Krüger compares Xen. Cyr. i. 6. 39 ἡσκήκης δὲ φθάνων ἑλκων ἢ τὰ πτηνὰ φεύγειν, Theocr. ii. 114, usually πρὶν ἢ οὐ πρότερον ἢ, see on c. 91. 7. Herwerden would insert πρὶν.

18. κατὰ, causal, see on c. 1. 6.

22. ἡπίστησαν=ἡπείθησαν, so in Tragedy, v. L. and S., and Plat. Theaet. 146 B οὔτε θέμις περὶ τὰ τοιαῦτα ἀνδρὶ σοφῷ ἐπιτάττοντι ἀπειθεῖν.

23. ἱζόμενοι· καθιζόμενοι.

ἱζόμενοι ἐπὶ τὸν βωμόν, in the attitude of suppliants, cf. Eur. *Suppl.* 93 μητέρα γεραιὰν βωμίαν ἐφημένην.

τὸν βωμόν; cf. Thuc. vi. 54 Πεισίστρατος ὁ Ἰππίου τοῦ τυραννείσαντος υἱὸς—ὃς τῶν δώδεκα θεῶν βωμόν ἐν τῇ ἀγορᾷ ἀρχῶν ἀνέθηκε. Like the *miliarium aureum* in the forum at Rome, it was from it that distances were reckoned at Athens, cf. ii. 7 τῇ ἐξ Ἀθηνέων ὁδῷ τῇ ἀπὸ τῶν δυνώδεκα θεῶν τοῦ βωμοῦ φερούση κ. τ. λ.; C. I. A. i. 525 ἡ πόλις ἔστησέν με βροτοῖς μνημεῖον ἀληθές, πᾶσιν σημαίνειν μέτρον ὁδοιπορίας· | ἔστιν γὰρ τὸ μεταξὺ θεῶν πρὸς δώδεκα βωμόν | <ἐξ καὶ> τεσσαράκοντ' ἐγ λιμένους στάδιοι. Twelve gods appear at different places, but the deities vary. At Athens they were the six pairs, Zeus Hera, Poseidon Demeter, Apollo Artemis, Hephaistus Athene, Ares Aphrodite, Hermes Hestia.

29. ἐπὶ τοισίδε, on these conditions, of which εἶναι is explanatory. Such an inf. is generally accompanied by ἐπ' ὧτε or by ὥστε.

30. τελεῖν ἐς, i.e. to be members of the Boeotian federation, see on c. 53. 18.

32. ἐπεθήκαντο· ἐπέθεντο.

36. ἐποιήσαντο εἶναι. Hdt. is fond of adding εἶναι in this way; so with καθιστάναι v. 25, 94, with ἀποδεικνύναι v. 25, 99, even with ὀνομάζω iv. 33.

37. Ὑσιᾶς. Hysiae appears soon after this (v. 74) as an Attic deme. The Asopus was now made the boundary between Thebes and Plataea on the one hand, and Hysiae on the other, whether the latter was now for the first time incorporated, or whether, as is more probable, its boundaries were only extended.

CHAPTER CIX.

With regard to this account Busolt ii. 75 remarks, "if we may see in this statement of Herodotus about the council of war anything more than a mere dramatic dress (Müller-Strüberg, *Jahr. f. class. Phil.* 119 (1879), 441), Miltiades, before he came forward in the council with a definite proposal, would have informed himself privately of the views of his colleagues,

and then, when he saw that he had the half against him, have entered into negotiations with Callimachus."

1. **ἐγίνοντο δίχα**, *were divided* = ἐσχίζοντο VII. 219; in its literal sense Thuc. I. 64 δεδιότες μὴ—δίχα γενομένοις ἐπιθῶνται.

2. **οὐκ ἑώντων**, *dissuadentibus*, see on c. 97. 5.

ὀλίγους, *too few*, lit. *few with respect to encountering*, so VII. 207 ἐόντων αὐτῶν ὀλίγων στρατὸν τῶν Μήδων ἀλέξασθαι, Thuc. I. 50 δείσαντες—μὴ—αἱ σφέτεραι δέκα νῆες ὀλίγαι ἀμύνειν ὦσι.

4. **τῶν δὲ καὶ Μιλτιάδεω**, *others and among them Miltiades*, cf. 140. 14.

6. **ἐνίκα**, *was on the point of prerailling*.

7. **ψηφισδοφόρος**, ἅπαξ λεγ. He would seem from this to have voted last, so that if, as here, the στρατηγοὶ were equally divided, his vote was decisive.

κυάμψ λαχὼν)(χειροτονηθεῖς. As the introduction of the lot for all offices that did not require military experience or technical skill (e.g. the στρατηγία) in all probability formed part of the reforms of Ephialtes, Hdt. seems here to have been led into error by the later usage.

8. **πολεμαρχεῖν**. In the Solonian constitution the πολέμαρχος was the head of the army; also, as strangers and enemies were synonymous, he was entrusted with the protection of the rights of aliens (Meyer and Schömann, *Der Attische Process* I. 65). After the reforms of Cleisthenes the command alternated, ten στρατηγοὶ were chosen annually one from each of the ten new tribes, and the Polemarchos, though he marched out of the city at the head of the army and enjoyed certain honorary rights, such as the position at the extremity of the right wing in battle (see below c. 111. 6), was no longer commander-in-chief, but was attached to the council of the generals in which he had a vote and probably the presidency (cf. Appendix II). This is the last occasion on which he is found in the field; hereafter he appears as a purely civil magistrate: only the sacrifice offered by him to Artemis Agrotera and Enyalios, and his superintendence of the ἐπιτάφιος ἀγών are survivals of his original military authority.

11. **Ἀφιδναῖος**, of Aphidna, a deme near Decerea belonging to the tribe Aiantis.

12. ἐν σοὶ - ἐστὶ, *it rests with you*, III. 85 ἐν τούτῳ τοι ἐστὶ ἡ βασιλεία εἶναι ἢ μή, VIII. 60 ἐν σοὶ νῦν ἐστὶ σῶσαι τὴν Ἑλλάδα, 118.

13. μνημόσυνον· μνημεῖον, also Thuc. v. 11. Most edd. adopt here the pl. μνημόσυνα, and that is doubtless used of a single memorial, *e.g.* II. 48 (of the Labyrinth); VII. 24 (of Xerxes' canal); in IV. 88 μνημόσυνον in an epigram varies with μνημόσυνα in text, but as the sing. is also found (II. 135, IV. 81, 88, 166), and in the following all the codd. have οἶον, I have followed Herwerden in adopting the reading of the R family.

14. ἐς τὸν ἅπαντα - βίον, *as long as there are men, to all eternity*. More usually, ἐς τὸν ἅπαντα χρόνον, or αἰῶνα.

17. μέν γε. γε heightens the contrast, *cf.* on c. 46. 11.

ὑποκύψωσι; see on c. 25. 10.

18. δέδοκται, *it has been determined, i.e.* by Hippas and the Persians; *cf.* VII. 16, IX. 74. Others would read δέδεκται, *it has been shewn, i.e.* by the example of other places.

22. σέ τοι, *you, above all others*.

ἀνήκει, below ἐς σέ τείνει: un-Attic.

23. ἔρχομαι φράσω, just as we say, *I am going to tell*. This periphrasis with ἔρχομαι is common in Hdt. *e.g.* I. 5, II. 40, 99, III. 6, IV. 99, VII. 102: Plat. Theaet. 180 c.

26. ἔλπομαι· ἐλπίζω, an Ionic verb. Here, as often, it means *think, suppose*.

29. σαθρόν, properly of a *rift, crack* in a vessel, continues the metaphor of διασείσειν (Abicht), which has the meaning not so much of *to throw into confusion*, as *to set at variance, to introduce discord*.

30. τὰ ἴσα νεμόντων; see on c. 11. 17.

31. συμβολῇ, *engagement*, as c. 120. 6, I. 66, 74 etc., apparently unknown in Attic prose.

32. ἐκ σέο ἤρτηται; *cf.* IX. 80 πάντα τὰ πρήγματα τῶν βαρβάρων ἤρτηται ἐκ Περσέων.

34. ἀποσπείδειν, *dissuadere*) (ἐπισπείδειν, *cf.* VII. 18 καὶ Ἀρτάβανος, ὃς πρότερον ἀποσπείδων μοῖνος ἐφαίνετο, τότε ἐπισπείδων φανερός ἦν.

CHAPTER CX.

3. ἐκεκύρωτο, *was determined once for all.*

5. τῶν ἢ γνώμη ἔφερε, *whose judgment inclined to, sententia ferebat*, so v. 118, viii. 100, un-Attic.

6. πρυτανηίη is here used of the alternating command of the generals.

7. ὁ δὲ . . . ἐγένετο. See *Appendix on Marathon.*

8. συμβολήν ἐποιεῖτο; see on c. 27. 15.

CHAPTER CXI.

1. ἐς ἐκείνον περιῆλθε, *came to his turn.* περιελθεῖν is often used by Hdt. of succession in office and the like, *e.g.* i. 187 ἐς Δαρεῖον περιῆλθε ἡ βασιληίη, iii. 65, 140.

3. ἡγείτο. This seems to mean here not that he commanded the right wing, but that he had the post of honour on the extreme right, that he led off the right wing, the rest of the army being posted beside him according to the succession of their tribes (ἐξεδέκοντο). This post he occupied as the representative of the ancient king (*Eur. Supp.* 657).

6. ὡς ἡριθμέοντο. There are two ways of taking this. (1) The imperfect may stand, by assimilation to the tense of the main clause, for the present, *as they are numbered*, referring to the fixed official order of the tribes—Erechtheis, Aegeis, Pandionis, Leontis, Acamantis, Oeneis, Cecropis, Hippothontis, Aeantis, Antiochis. (2) The imperfect may be taken literally, *according to their order at the time*, the order of the tribes being determined by lot, as it was for many other purposes. In support of the former view it has been pointed out that, at the beginning of the Peloponnesian war, the names of the citizens who fell in battle were inscribed according to the fixed order of the tribes (*C. I. A.* i. 443, 446, 447), and as we are told (*Pausan.* i. 32. 3) that the names of those who fell in the battle of Marathon were inscribed on στήλαι according to their tribes it has been concluded that they were arranged in their official order. But even granting that no change took place between 480 and 430 (and we know that changes did take place in the organisation of the army within that period, *e.g.* the com-

mand of the contingents of the tribes passed from the στρατηγοὶ to the ταξίαρχοι, it does not of necessity follow that they fought in the same order. It is manifestly unfair that any one tribe should always occupy the post of honour, while in the state list it was obviously more convenient to follow the official order. Apart from this general consideration the following facts are in favour of the second alternative. (1) According to Plutarch, *Aristid.* 5, the Antiochis and Leontis stood side by side in the centre. (2) In Plutarch, *Symp. Prob.* 1. 10. 3, it is asserted on the authority of an epigram of Aeschylus that the Aeantis occupied the right. (3) Miltiades (c. 103. 3) is called ὁ δέκατος, while his tribe Oeneis according to the official order was sixth. The validity of the first two arguments has been called in question, the former statement being said to be an invention to bring Aristides and Themistocles together, while the second may be due to confusion between Callimachus and his tribe. But the third could only be explained away on the supposition that the στρατηγὸς need not be a member of the tribe commanded by him—which, though true of later times, is extremely improbable of a period when the στρατηγὸς led the tribe on the battle field. [Mr Giles suggests that ὁ δέκατος as applied to Miltiades may be a reminiscence of the later phrase αὐτὸς δέκατος τρίτος etc. where the general so mentioned is always the responsible head of the expedition.] For the latest discussion of the question see A. Mommsen, *Philologus*, XLVII. 449.

9. ἀπὸ ταύτης δέ. This emendation of Herwerden is the simplest correction of γὰρ which can only be explained by a very harsh ellipsis such as *by this they gained the goodwill of the Athenians for*, or *it is certain that they took part in the battle for*.

σφι refers proleptically to Ἡλαταιεῦσι: for the position cf. on c. 34. 13.

θυσίας ἀναγόντων; cf. ὁρτὴν ἀνάγειν, II. 40 μεγίστην οἱ ὁρτὴν ἀνάγουσι, 60, 61, 122, III. 79, "an quod altioribus in locis plerumque locata sunt templa deorum quibus sacra fiunt?" Schweig., "because for the most part in connexion with the festival there was a solemn procession to the temples which as a rule lay higher," Abicht. Cf. Thuc. III. 104 χοροὺς

ἀνῆγον αἱ πόλεις, *i.e.* "to the gods enthroned on high" Classen, and the use of ἀνατιθέναι of dedicatory offerings.

11. κατεύχεται ὁ κήρυξ, *i.e.* the herald repeated the prayer before the assembly, cf. Thuc. vi. 32 εὐχὰς δὲ τὰς νομιζομένας πρὸ τῆς ἀναγωγῆς—ξύμπαντες ὑπὸ κήρυκος ἐποιοῦντο (Stein).

12. τὰ ἀγαθὰ, either (1) *what was good for them* (as in Xen. Mem. i. 3. 2 (Σωκράτης) ἤρχετο πρὸς τοὺς θεοὺς ἀπλῶς τὰγαθὰ διδόναι), or (2) *the good things mentioned in the prayers*. A similar honour was paid to the Chians for their fidelity, ὥστε τὰς εὐχὰς κοινὰς καὶ περὶ ἐκείνων καὶ σφῶν αὐτῶν ἐποιοῦντο, καὶ σπένδοντες ἐπὶ ταῖς θυσίαις ταῖς δημοτελέσιν ὁμοίως ἤρχοντο τοῖς θεοῖς Χίοις διδόναι τὰγαθὰ καὶ σφίσιν αὐτοῖς, Theopomp. apud Schol. Arist. Av. 880 διδόναι Νεφελοκοκκυγιεῦσιν ὑγίειαν καὶ σωτηρίαν αὐτοῖσι καὶ Χίοισι, a parody on this custom. These passages are in favour of the second interpretation.

15. τὸ στρατόπεδον—τὸ μὲν—τὸ δὲ; the whole is put in opposition to its two parts.

16. αὐτοῦ; see on c. 30. 8.

ἐπὶ τάξιν ὀλίγας, *a few ranks deep*, cf. vii. 188 ὠρμέοντο ἐς πόντον ἐπὶ ὀκτῶ νέας. In Attic the gen. is more usual.

CHAPTER CXII.

1. διετέτακτο, impersonal.

ἐγένετο καλὰ; so χρηστά, ix. 61, 62; in the same chapters also without the adj., 61 τῶν σφαγίων οὐ γενομένων, 62 ὡς δὲ χρόνῳ κοτὲ ἐγένετο, and so in Attic, Thuc. v. 55 οὐδ' ἐνταῦθα τὰ διαβατήρια αὐτοῖς ἐγένετο, 116.

2. ἀπείθησαν, like runners in a race.

3. ἐς; see on c. 78. 5.

4. τὸ μεταίχμιον, an Ionic word.

7. ἐπέφερον, *charged them with madness, regarded them as mad*, cf. viii. 10 πάγχυ σφι μανίην ἐπενείκαντες, also i. 26 αἰτίνην ἐπιφέρειν, i. 131 μωρίην, iv. 154 μαχλοσύνην.

καὶ πάγχυ· καὶ πάνυ. In this sense Hdt. commonly has καὶ (τὸ) κάρτα, *e.g.* c. 52. 19, i. 71, iii. 104, iv. 181.

8. ὀρέοντες αὐτοὺς ὀλίγους. "Vere R ὀρέοντες αὐτοὺς ἐόντας ὀλίγους," Cobet. But though the participle would have

been usual, it is found omitted viii. 10 τὰς μὲν γὰρ τῶν Ἑλλήνων ὀρέοντες ὀλίγας νέας, τὰς δὲ ἑωυτῶν πλήθει πολλαπλησίας.

καὶ τούτους; see on c. 11. 8.

10. κατείκαζον; see on c. 16. 12.

15. καὶ τοὺς ἄνδρας ταύτην ἐσθημένους. This cannot be right. Krüger would restore the syntax by reading καὶ ἄνδρας τοὺς, Cobet by omitting τοὺς. Perhaps Herwerden is right in regarding the whole as a gloss upon τὴν Μηδικὴν ἐσθῆτα.

ἐσθημένους· ἐνδεδυκότας, which is also more common in Hdt.

16. τέως δὲ ἀκοῦσαι; for the fear of the Medes cf. Theog. 763 πίνωμεν, χαρίεντα μετ' ἀλλήλοισι λέγοντες, μηδὲν γὰρ Μήδων δειδιώτες πόλεμον.

CHAPTER CXIII.

2. τὸ μέσον ἐνίκων. The acc. as below τὸ δ' ἐκίρας ἐκάτερον ἐνίκων οἱ Ἀθηναῖοι, v. 1 νικῶντων δὲ τὰ δύο τῶν Περσινθίων. It must be taken, as in τὰ πάντα νικᾶν, as an extended use of the acc. of the internal object (cognate acc.).

5. ῥήξαντες, broke them, so in Hom., but apparently un-Attic.

6. ἐς τὴν μεσόγαίαν, i.e. towards the interior, in the direction of Vrana, not into the district of Attica called Μεσόγαια. It is possible that the tumuli of Vrana may be the tombs of the Persian slain.

13. πῦρ—αἷτεον; cf. Il. N. 713 οἴσετε πῦρ.

CHAPTER CXIV.

1. πόνῳ, struggle=μάχῃ, so vii. 190, viii. 89.

3. ἀπὸ δ' ἔθανε. According to Hdt.'s regular usage we should have here expected ἀπὸ μὲν ἔθανε in the preceding clause, followed by ἀπὸ δὲ without a verb, as in viii. 89 ἐν δὲ τῷ πόνῳ τούτῳ ἀπὸ μὲν ἔθανε ὁ στρατηγὸς Ἀριαβίγνης, ἀπὸ δὲ ἄλλοι πολλοί, also v. 81, ix. 5.

4. Κυνέγειρος, brother of Aeschylus the poet.

5. τῶν ἀφλάστων, aplustre, see Rich, Dictionary of Antiquities.

6. τὴν χεῖρα ἀποκοπέις. "Sic dicitur ἀπετμήθη τὴν κεφαλὴν, ἀπεκόπη τὴν δεξιάν, ἐξεκόπη τὸν ὀφθαλμόν, ἐπλήγη τὸν ὦμον,

ἔξετμήθη τὴν γλῶτταν, διεφθαρμένος τὸ σῶμα, περιτετιλμένος τὰ πτερά.....Rectissime dixit Xen. *Anab.* i. 10. 1 ἐνταῦθα δὴ Κύρου ἀποτέμνεται ἡ κεφαλὴ καὶ χεὶρ ἡ δεξιὰ, et contra ii. 6. 29 ἀπέθανον Κλέαρχος καὶ οἱ ἄλλοι ἀποτμηθέντες τὰς κεφαλὰς, nempe hoc modo de vivis, illo de mortuorum cadaveribus loquebantur, in qua re apparet quam accurate cogitare et dicere veteres soleant," Cobet.

CHAPTER CXV.

3. ἑξανακρουσάμενοι. This compound is found only here: the simple ἀνακρούεσθαι is a naval technical term. Observe the force of the double preposition, *backing their ships* (ἀνά) *away from the land* (ἐκ).

4. ἐκ τῆς νήσου ἐν τῇ ἔλιπον; see c. 107. 10.

7. αἰτίη ἔσχε, *the accusation arose*; ἔχειν is here intrans. In v. 70, 71 φονεῦσαι αὐτοὺς αἰτίη ἔχει Ἀλκμεωνίδας it is followed by acc. of person.

8. ἐπινοηθῆναι, in active sense as iii. 122. Elsewhere Hdt., like Attic writers, uses the active.

10. ἀσπίδα; see *Appendix on Marathon*.

CHAPTER CXVI.

2. ὥς ποδῶν εἶχον [τάχιστα]. τάχιστα is manifestly a gloss on the preceding words which themselves mean *with all speed*, cf. ix. 59 ἐδίωκον ὥς ποδῶν ἕκαστος εἶχον.

5. τοῦ ἐν Μαραθῶνι; see c. 108. 3.

6. ἐν Κυνοσάργει, a public place on the east side of the city at the south foot of Lycabettus, in which lay a temple of Heracles. Herodotus does not expressly say, as later writers (Plut. *Aristid.* 5), that the Athenians marched back to Athens in the same day and that in the same day the Persian fleet arrived off Phalerum—a physical impossibility. At the same time he evidently wishes to impress his readers with the extraordinary activity of the Athenians.

7. ὑπεραιωρηθέντες, *lying off*; for the metaphor, cf. μέτεωρος.

8. τότε) (the later harbour, the Piræus.

9. ἀνοκωχεύσαντες. This and not ἀνακωχεύω is the correct form. It is a reduplicated form from ἔχω of the same kind as ὄδωδα, ὄλωλα.

CHAPTER CXVII.

2. κατά, about, see on c. 44. 16.

3. As a special tribute to their bravery the Athenian dead were buried on the field of battle, cf. Thuc. II. 34 αἰὲν ἐν αὐτῷ (τῷ Κεραμεικῷ) θάπτουσι τοὺς ἐκ τῶν πολέμων πλήν γε τοὺς ἐν Μαραθῶνι ἐκείνων δὲ διαπρεπῇ τὴν ἀρετὴν κρίναντες αὐτοῦ καὶ τὸν τάφον ἐποίησαν. The Soros (see map of Marathon) was identified by Leake with the tomb of the Athenians. See, however, Appendix I, p. 213, note 4.

4. μέν; see on c. 31. 1.

5. συνήνικε; see on c. 23. 1.

9. πληγέντα, in hand-to-hand fight)(βληθέντα by missile weapons, the Homeric distinction between βλήμενος ἢ τυπεῖς.

11. λέγειν, inf. of ipf. This does not mean, I heard him say, which would have been αὐτοῦ λέγοντος.

14. σκιάζειν; see on c. 84. 6.

CHAPTER CXVIII.

4. ὡς—τάχιστα. Hdt. distinguishes ὡς—τάχιστα quam celerrime, and ὡς τάχιστα cum primum.

5. ἐπέλαμψε· ὑπέφαινε.

12. Δήλιον, where the well-known battle took place in 424 B.C., Thuc. IV. 96.

13. καταντίον· καταντικρύ.

16. δι' ἐτέων ἑκκοσι, after an interval of, cf. IV. 1 διὰ χρόνου τοσούτου.

ἐκ θεοπροπίου, at the command of an oracle, so I. 7, 165, VII. 17.

CHAPTER CXIX.

6. ἐνέεχε σφι χόλον, cherished wrath against them. The phrase is Herodotean, I. 118 κρύπτων τὸν οἱ ἐνέεχε χόλον, VIII. 27.

10. ἐν σταθμῷ ἑωντοῦ, i.e. on the crown lands, cf. Grote IV. 289 note.

14. ἰδέας; see on c. 100. 9.

15. ἔλαιον = here *petroleum*.

ἀρύσσονται. This form of the present occurs only here for ἀρύομαι, Attic ἀρύτομαι, and the correction ἀφύσσονται is tempting. However, similar double forms are found in other verbs, e.g. ἀφύσσω, ἀφύω; and at II. 168 there is a noun ἀρυστήρ, not ἀρυτήρ.

17. ὑποτύψας τούτῳ, *dipping with it*, II. 136 κόντῳ ὑποτύποντες ἐς λίμνην.

19. ἄλλο. The addition of this seems to be necessary: apparently the three materials separated in the reservoir, and were then poured into different vessels (δια-).

24. μέχρι ἐμέο; this does not of itself necessarily imply that Hdt. visited the place, but his minute description makes this probable.

CHAPTER CXX.

4. καταλαβεῖν, *rem adhuc integram deprehensuri* (Schweighauser); here absolutely: with acc. VII. 230 οἱ δὲ (λέγουσι) ἄγγελον πεμφθέντα ἐκ τοῦ στρατοπέδου, ἐξεὼν αὐτῷ καταλαβεῖν τὴν μάχην γινομένην, οὐκ ἐθελῆσαι.

8. αἰνέοντες· ἐπαινοῦντες.

CHAPTER CXXI.

1. θῶμα δέ μοι κ.τ.λ. Pindar seems to hint at this charge *Pyth.* VII. 18 τὸ δ' ἄχνημαι φθόρον ἀμειβόμενον καλὰ ἔργα. From the anxiety which Hdt. shews to prove this story false, we must suppose that it had been revived by the enemies of Pericles, whose friend and admirer Herodotus was. By the mother's side Pericles belonged to the Alcmaeonidae, and we know from Thuc. I. 120 that his descent was used as a handle against him by his political opponents.

ἐνδέκομαι· ἀποδέκομαι, see on c. 43. 14.

5. οὔτινες, *quippe qui*.

7. Καλλίης τε is continued by καὶ οἱ Ἀλκμεωνίδαι c. 123. The house of Kallias was one of the richest and noblest in Athens. The names were alternately Callias and Hipponicus. The grandson of this Hipponicus fell at the battle of Delium.

10. ὑπὸ τοῦ δημοσίου, *sc.* δούλου (Stein), *by the public crier*, who was a state slave. Abicht, not so well, takes it as neuter = *by the state*.

CHAPTER CXXIII.

1. οὐδέν ἔσσον = μάλλον (litotes).

3. τούτους γε, *these men*, whatever others might do.

4. ἔφευγον—τούς τυράννους; *cf.* v. 62 Ἀλκμεωνίδαι γένος εόντες Ἀθηναῖοι καὶ φεύγοντες Πεισιστρατίδας.

8. ἥ περ Ἀρμόδιός τε καὶ Ἀριστογείτων, whom the popular belief regarded as liberators, *cf.* the well-known Scolion ἐν μύρτου κλαδί κ.τ.λ., Bergk, *Poet. Lyr. Graec.*⁴ iii. 646. Both Hdt. and Thuc. looked upon this belief as ill-founded, *cf.* Thuc. vi. 59 Ἰππίας—παυθεῖς ὑπὸ Λακεδαιμονίων καὶ Ἀλκμαιωνιδῶν.

10. τοὺς ὑπολοίπους; Hippias and Thessalus.

13. εἰ δῆ, *si quidem*.

16. πρότερον; *see* v. 63.

CHAPTER CXXIV.

1. ἀλλὰ γάρ, *at enim*, but it may be said, introduces an imaginary objection, as in the orators often ἀλλά, ἀλλὰ νῆ Δία.

3. μὲν ὦν, *immo*.

6. λόγος αἰρεῖ, *ratio suadet*, it is probable, so ii. 33 τὸν δὲ δὴ ποταμὸν τοῦτον τὸν παραρρέοντα καὶ Ἐτέαρχος συνεβάλλετο εἶναι Νεῖλον καὶ δὴ καὶ ὁ λόγος οὕτω αἰρεῖ, iii. 45. In this sense Abicht would insert the article, which according to him, in iii. 45, is found in A; here, however, none of the mss. give the article. Hdt. also uses it with a personal object in the meaning of *animus fert*, *placet*, i. 132 χρᾶται ὅτι μιν λόγος αἰρεῖ, iv. 127, vii. 41. Plato often has ὁ λόγος αἰρεῖ = *ratio evincit*.

7. ἐπὶ τοιούτῳ λόγῳ, *with such a purpose*, so iii. 36 κατακρίπτουσι τὸν Κροῖσον ἐπὶ τῷδε τῷ λόγῳ ὥστε—καταχρᾶσθαι, viii. 5.

8. ἄλλως εἰπεῖν, *deny*, *cf.* Eur. *Hec.* 302, Or. 709, *Hel.* 1106, Plat. *Theaet.* 205 E.

ὅς; *see on c.* 37. 11.

CHAPTER CXXV.

GENEALOGICAL TREE OF THE ALCMAEONIDAE.

Megacles I. (Archon *circ.* 620, v. 70)

Alcmaeon (*circ.* 590, vi. 125) Cleisthenes of Sicyon (*circ.* 596—565)

Megacles II. (*circ.* 560) = Agariste

Cleisthenes (v. 65) Hippocrates

Megacles III.

Deinomache
= Cleinias

Alcibiades

Megacles IV.

Euryptolemus

Isodice
= Cimon

Agariste

Pericles

Ariphron

Xanthippus

1. τὰ ἀνέκαθεν; see on c. 35. 4.

3. Ἀλκμέωνος. Alcmaeon is mentioned (Plut. *Sol.* 11) as the leader of the Athenians in the first Sacred War.

4. τοῦτο μὲν; to this corresponds μετὰ δέ, c. 126. 1.

5. τοῖσι—ἀπικνεομένοισι, i. 53. As Cleisthenes flourished *circ.* 596—565, and Croesus *circ.* 560—546, Alcmaeon, whose son married Agariste, daughter of Cleisthenes, lived before the time of Croesus. It has been suggested that Hdt. confused Croesus with his father Alyattes.

12. τὸν ἄν=ὅσον ἄν, ii. 65 τὸ δ' ἄν ἐλκύσῃ τοῦτο τῇ μελεδωνῶ—τῶν θηρίων διδοῖ, Aesch. *Scpt.* 803 ἔξουσιν δ' ἣν λάβωσιν ἐν ταφῇ χθονός.

14. ἐπιτηδεύσας προσέφερε, *carefully prepared and applied*, cf. iii. 18 ἐς τὸν τὰς μὲν νύκτας ἐπιτηδεύοντας τιθέναι τὰ κρέα, where it indicates the care used by the priest to conceal the trick. For προσέφερε cf. c. 18. 4 παντοίας μηχανὰς προσφέροντες.

16. κοθόρνους. The context shews that Hdt. refers here to the hunting boot which reached far up the leg. Another form of the cothurnus was a wide, loosely-fitting shoe, such as was worn by women, Arist. *Ran.* 47, *Lys.* 657, cf. Hdt. i. 155.

The cothurnus fitted either foot; hence the trimmer Thera-
menes was nicknamed κόθορνος, Xen. *Hell.* II. 3. 31.

27. ἐσῆλθε, with acc., as III. 42, VII. 46: also with dat.,
as I. 86, III. 14, cf. ἐσδύνειν c. 138. 19.

30. τεθριπποτροφήσας; see on c. 35. 3.

31. Ὀλυμπιάδα ἀναιρείται; see on c. 70. 16. There is a
reference to this Olympic victory in Pindar, *Pyth.* VII. 14 ἄγοντι
δέ με πέντε μὲν Ἴσθμοῖ νίκαι, μία δ' ἐκπρεπὴς Διὸς Ὀλυμπιάς.

CHAPTER CXXVI.

The story of the wooing of Agariste, in connexion with the
proverb οὐ φροντὶς Ἰπποκλείδῃ, probably arose and gradually
developed itself within the family of the Alcmaeonidae, from
whom Hdt. got it. It may be noticed that the house of the
Alcmaeonidae is exalted at the expense of Cimon's house, the
Philaedae, to which Hippocleides belonged. As the marriage fell
in an Olympian year, it took place in 572 or 568 (Busolt, I.
466).

2. μιν, sc. τὴν οἰκίην.

8. γυναῖκα προσθεῖναι, cf. I. 196 ἀνίστη ἄν (ὁ κῆρυξ) τὴν
ἀμορφεστάτην ἢ εἴ τις αὐτέων ἔμπηρος ᾗν, καὶ ταύτην ἀνεκήρυσσε,
ὅστις θέλοι ἐλάχιστον χρυσίον λαβὼν συνοικεῖν αὐτῇ, ἐς δὲ τῷ τὸ
ἐλάχιστον ὑπισταμένῳ προσέκειτο.

12. ἐς ἐξηκοστήν; see on c. 88. 10.

16. πάτρην πατρίδι.

18. ποιησάμενος —εἶχε; see on c. 12. 16

ἐπ' αὐτῷ τούτῳ, for this very thing.

CHAPTER CXXVII.

1. Ἰταλίας, lower Italy (Magna Graecia).

2. πλείστον εἰς; *eis* strengthens the superlative.

3. χλιδῆς. The luxury of the Sybarites was notorious.
Cf. the proverbial expressions Συβαριτικὸς βίος, Συβαριτικὴ τρά-
πεζα; and for a description of their luxury, Timaeus *Fr.* 58—
61, Lenormant, *La Grande Grèce* I. 281 sqq.

7. οὗτος δὲ κόλπον. As these words stand they are a

mere repetition of what was said before. Perhaps Stein is right in adding *μοῦνος*, cf. l. 29.

9. *ὑπερφύντος*, *who surpassed*, only here in classical Greek.

10. *φυγόντος ἀνθρώπου*; cf. iv. 174 *Γαράμαντες οἱ πάντα ἀνθρωπον φεύγουσι καὶ παντὸς ὁμιλίαν*.

11. *τούτου τοῦ Τιτόρμου* resumes *Τιτόρμου τοῦ ὑπερφύντος*.

12. *Φεῖδωνος*, despot of Argos. His date is disputed: it has been customary to place him in the eighth century, but strong arguments have been adduced for bringing him down to the seventh (for a discussion of the question see Bury, *Nemean Odes of Pindar*, 254 sq.). He introduced the Aeginetan system of weights and measures (*τοῦ τὰ μέτρα ποιήσαντος*), which in historic times was in use over nearly all the Peloponnese, and which was directly borrowed from the Phoenico-Babylonian system. It is chronologically impossible that his son should have been one of the suitors, though the anachronism is less glaring, if Hdt. supposed him to have lived in the seventh century.

15. *ἐξαναστήσας*—*ἔθηκε*. The Eleans were the regular presidents of the Olympic festival. They appointed the superintendents of the festival, *Ἑλλανοδίκαι*, originally one, then two, increased (B.C. 480) to nine, and finally (B.C. 472) to ten, probably one from each tribe. In Ol. 8 (748), according to the traditional chronology, Phidon himself undertook the presidency. According to Ephorus his claims were based on the fact that his ancestor Heracles had instituted the festival. The Eleans regained the presidency, according to Ephorus, by the help of the Lacedaemonians. They called this Olympiad *ἀνολυμπιάς*, as having been irregularly celebrated. Mr Bury in his *Pindar* 256 sq. argues with great force that, just as the other great Greek festivals were established by despots, so the Olympian games, as a Pan-Hellenic festival, were instituted by Phidon; that on the decline of the power of Argos, the presidency was usurped by Elis with the support of Sparta; and that the tradition which recorded the existence of the Olympia in the eighth century was an invention of the Elean usurpers to give an appearance of justice to their claim.

17. *τούτου δὴ παῖς* resumes *Φεῖδωνος παῖς*.

20. **δεξαμένον**, *entertained*.

27. **προφέρων** διαφέρων, as v. 28 ἡ Νάξος εὐδαιμονίῃ τῶν νήσων προέφερε, used by Thuc., e.g. i. 123, vii. 77.

30. **Σκοπαδέων**. The Scopadae of Cranon were one of the most influential families in Thessaly; the other powerful family was the Aleuadae in Larissa, who, at the time of the Persian wars aimed at dominion over the whole of Thessaly.

CHAPTER CXXVIII.

1. **ἐς**; see on c. 88. 10.

5. **ὀργῆς**, *disposition*; in this sense common in Ionic and in Tragedy, rare in Attic, Thuc. i. 132, Plat. *Legg.* 908 E, Aeschin. ii. 179.

7. **ἐξαγνέων** ἐξάγων.

8. **συνεστοί**, *in social intercourse*. *συνεστῶ* is found nowhere else, but *ἀπεστῶ*, *εὐεστῶ* are. In the same sense is found *συνουσία* ii. 78 ἐν δὲ τῇσι συνουσίῃσι τοῖσι εὐδαίμοσι αὐτῶν, ἐπεὰν ἀπὸ δείπνου γένωνται, περιφέρει ἀνὴρ νεκρὸν ἐν σορῶ ξύλινον πεποιημένον. Here, however, *συνουσία* would have been very awkward, as it has just been used in a different meaning.

9. **τοῦτον πάντα—ἐποίει**. The reading of the mss. can hardly be right. In default of anything better I have adopted Madvig's *ἐπιστίλους*.

11. **κου**; see on c. 27. 1.

ἡρέσκοντο. This use of the middle is very rare. Hdt. has it again ix. 79 ἐγὼ δ' ὦν τούτου εἵνεκα μήτε Αἰγινήτησι ᾄδοιμι μήτε τοῖσι ταῦτα ἀρέσκεται ἀποχρᾶ τέ μοι Σπαρτιήτησι ἀρεσκόμενον ὅσια μὲν ποιεῖν ὅσια δὲ καὶ λέγειν. The aor. pass. is found in this sense Soph. *Ant.* 500 μηδ' ἀρεσθείη ποτέ. Generally the middle is followed by the acc. and means *to propitiate*. Some editors would read *ἡρέσκοντό οἱ οἱ*, but would Hdt. have tolerated such a combination of words? Stein compares i. 27 ὥς δὲ ἄρα οἱ ἐν τῇ Ἀσίῃ Ἕλληνες κατεστράφατο, where the cacophonous *οἱ οἱ* is avoided.

14. **ἐκρίνετο** = *προῦκρίνετο*, was preferred, as c. 129. 2, v. 5 ἡ δ' ἂν κριθῇ καὶ τιμηθῇ (= *προτιμηθῇ*).

τὸ ἀνέκαθεν—ἦν προσήκων. Hippocleides traced his origin back to Philaeus (c. 35. 6), whose mother was looked upon as

the granddaughter of the Lapith Caeneus, from whom the Cypselidae (v. 92. 13) traced their descent. This passage indicates that the Cypselidae and the Orthagoridae were on friendly terms.

CHAPTER CXXIX.

2. **κατακλίσιος τοῦ γάμου**, of the celebration of the marriage feast, literally, of making to recline at, a curious expression, as one could not say *κατακλίνειν γάμον*, cf. i. 126 τοὺς Πέρσας κατακλίνας ἐς λειμῶνα εὐώχει. Herwerden suggests *ιστήσιος*, cf. *ἐστιᾶν γάμους*.

ἔκφασις seems to occur only here.

3. **τόν· ὄντινα**; see on c. 37. 11.

5. **ὥς ἀπὸ δείπνου ἐγίνοντο**, when they had finished dinner, lit. when they had come to be after dinner; the same expression i. 126, 133, ii. 78, v. 18, ix. 16.

6. **ἔριν· ἀγῶνα**, ix. 33 ἀσκέων δὲ πεντάεθλον παρ' ἐν πάλαισμα ἔδραμε νικᾶν Ὀλυμπιάδα, Ἰερωνύμφ τῷ Ἀνδρίῳ ἐλθὼν ἐς ἔριν.

ἀμφί· περί, cf. the use of ἀμφί for περί in Hdt. in expressions like i. 140 ἀμφί μὲν νόμῳ τούτῳ ἐχέτω ὥς καὶ ἀρχὴν ἐνομίσθη, iii. 32 ἀμφί δὲ τῷ θανάτῳ αὐτῆς διζὸς—λέγεται λόγος, iv. 127, v. 19, 52.

τῷ λεγομένῳ ἐς τὸ μέσον, what is said for the good of all, for the entertainment of the company. Cf. Theog. 493 ὑμεῖς δ' εὖ μυθεῖσθε παρὰ κρητῆρι μένοντες—ἐς τὸ μέσον φωνεῦντες. For ἐς τὸ μέσον, cf. c. 130 ἔλεξε ἐς μέσον.

8. **κατέχων**. κατέχειν may mean to restrain, or hold under, and from this may be got a meaning that will suit this passage, curbing the others, keeping them down, which borders on the meaning of surpassing them. Others take κατέχειν in the sense of enchaining the others, keeping them in wrapt attention, but that does not suit the passage so well. Madvig's κατελὼν is too strong.

9. **ἐμμελείην**, a tune. Strictly speaking, ἐμμέλεια was the tragic dance corresponding to the comic κόρδαξ (Poll. iv. 99 εἶδη δὲ ὀρχημάτων ἐμμέλεια τραγική, κόρδακες κωμικοί, σίκιννις σατυρική): here it seems to be used generally of dance-music.

10. **κως**; see on c. 27. 1.

15. ἄλλα here is in apposition to Ἀττικά, *others, namely Attic*, in which usage it may be generally translated by *besides, too, as well*. Cf. v. 32 πολλὸν δὲ κάρτα ὁμίλον Περσέων τε καὶ τῶν ἄλλων συμμάχων, *and the allies too*: other examples in Hdt. i. 193, 216, iv. 59, 155, 179. Cf. Plat. Gorg. 473 c εὐδαιμονίζόμενος ὑπὸ τῶν πολιτῶν καὶ τῶν ἄλλων ξένων, Thuc. vii. 31 ἄνδρες στρατιῶται Ἀθηναίων τε καὶ τῶν ἄλλων ξυμμάχων.

18. ἀποστυγέων; un-Attic. It is construed like a verb of thinking, *thinking in his disgust that II. could no longer become*.

21. ἐκραγῆναι, *to break forth*, cf. viii. 74 τέως μὲν δὴ αὐτῶν ἀνὴρ ἀνδρὶ παραστὰς σιγῇ λόγον ἐποιεῖτο, — τέλος δὲ ἐξερράγη ἐς τὸ μέσον, Thuc. viii. 84 ὥρμησαν ἐκραγέντες ἐπὶ τὸν Ἀστυόχον ὥστε βάλλειν.

22. κατέχειν, here intrans. (l. 20 with ἐώντων) as v. 19 οὐδαμῶς ἐτι κατέχειν οἷός τε ἦν, viii. 114, Soph. O. T. 782 καγὼ βαρυνθεὶς τὴν μὲν οὖσαν ἡμέραν | μόλις κατέσχον.

24. γε μὲν· γε μὴν. The contrast is not expressed (*you may be a very good dancer, or you are of very good family*), but.

CHAPTER CXXX.

1. ἀπὸ ὀνομάζεται, *this is the origin of the proverb*.

8. κατὰ νόον, *e sententia*.

10. τῆς ἀξιώσιος εἵνεκα = ὅτι ἡξιούτε — γῆμαι.

11. ἐξ ἐμέο γῆμαι, *marry from my house*, cf. iii. 84 γαμεῖν δὲ μὴ ἐξεῖναι ἄλλοθεν τῷ βασιλεῖ ἢ ἐκ τῶν συνεπαναστάντων, ii. 47.

12. ἐγγυῶ ἐγγυᾶσθαι, cf. Isaeus iii. 29 ὁ διδοὺς ἐγγυᾶ, ἐγγυᾶται ὁ λαμβάνων, and see on c. 65. 8.

CHAPTER CXXXI.

1. ἀμφὶ κρίσι· περὶ κρίσιν. ἀμφὶ = περὶ in Hdt. regularly has dat.

μὲν = μὲν δὴ, cf. on c. 31. 1.

2. ἐβώσθησαν = περιβόητοι ἐγένοντο, viii. 124 Θεμιστοκλῆς ἐβώσθη τε καὶ ἰδοξώθη εἶναι ἀνὴρ πολλὸν Ἑλλήνων σοφώτατος.

ἀνά; see on c. 48. 5.

4. Κλεισθένης, who substituted for the old four tribes the ten later tribes, v. 69.

Κλεισθένης τε. This should have been followed by καὶ Ἴπποκράτης. But, after the remarks about Cleisthenes, Κλεισθένης τε is resumed by οὗτός τε δὴ and καὶ Ἴπποκράτης connected therewith.

6. ἀπό; see on c. 47. 4.

12. λέοντα τεκείν; the lion was the symbol of royalty, cf. v. 56, 92. Cf. also Arist. *Thesm.* 314 λέων λέων σοι γέγονεν, αὐτέκμαγμα σόν.

CHAPTER CXXXII.

1. τρώμα, sc. Περσέων, *clades*, blow, often in Hdt., e.g. viii. 27 τὸ ἐν Θερμοπύλῃσι τρώμα, but un-Attic.

3. αὔξετο, *waxed great*, cf. v. 78 Ἀθηναῖοι μὲν νυν ἠὔξηντο.

4. αἰτήσας. Here there is an anacoluthon; the sentence begins as if it were to go on αἰτήσας—καὶ παραλαβὼν ἐπλει, but after the long parenthesis the part. αἰτήσας is repeated by αἶτει, and the construction of the sentence changed.

8. εὔπετέως· *radically*.

9. τοιαῦτα. Gomperz would write *τοσαῦτα* in accordance with Hdt.'s usage.

10. ἔδοσαν. Cobet is probably right in reading this for παρέδοσαν, a compound which would have no meaning here.

CHAPTER CXXXIII.

3. ὑπῆρξαν πρότεροι στρατευόμενοι, *had been the aggressors by coming against them first*. From iv. 1 ἐκείνοι πρότεροι ἐσβαλόντες ἐς τὴν Μηδικὴν ὑπῆρξαν ἀδικίης (also i. 131, vi. 119. 6), Stein suggests to add ἀδικίης here, but ὑπάρχειν may stand absolutely in the sense of *to be the beginner in a quarrel*, v. L. and S.

5. πρόσχημα λόγων, *pretext*, as iv. 167 αὕτη μὲν νυν αἰτίη πρόσχημα τοῦ λόγου ἐγένετο.

ἔγκοτον; see on c. 73. 5. The statement of Herodotus that this expedition was due to private enmity against Lysagoras has been called in question. Duncker sees in it a justifiable offensive against the Persians, with the object of rendering a

new attack on Attica more difficult by extending the Athenian empire, and increasing its resources. According to Curtius the aim of Miltiades was to levy contributions on the subjects of the king, among whom the rich Parians were to be the first to suffer. Busolt adds the suggestion that he may have wished to found an independent naval empire. In any case the demand was not extortionate considering the wealth of the island, cf. Busolt, *Gr. Gesch.* II. 85.

μὲν—ἀτάρ, as c. 35. 2.

7. Ὑδάρνεα, son of Hydarnes, one of the seven conspirators against the false Smerdis. He is probably the Hydarnes mentioned VII. 135 as στρατηγὸς τῶν παραθαλασσίων.

9. κατελημένους. This compound is common in Hdt. but is hardly Attic; Thuc. IV. 57 has ἐς τὸ τεῖχος κατακλῆσθαι.

14. ὅκως—δώσουσι, cf. GMT. § 337.

16. ἐπιφραζόμενοι ἐπινοοῦντες.

17. τοῦ τείχεος is to be taken with τῇ.

CHAPTER CXXXIV.

2. λέγουσι here stands in the sense of what is elsewhere κατὰ ταῦτὰ λέγουσι, e.g. IV. 150 μέχρι μὲν νυν τούτου τοῦ λόγου Λακεδαιμόνιοι Θηραίοισι κατὰ ταῦτὰ λέγουσι, τὸ δὲ ἀπὸ τούτου μόνου Θηραῖοι ὧδε γενέσθαι λέγουσι. Krüger suggests that κατὰ ταῦτὰ may have fallen out here. The common Greek version has probably been preserved by Ephorus, according to whom the walls had already fallen, and conditions of surrender had been agreed upon, when a forest fire broke out at Myconus, and Miltiades fearing that it was the Persian fleet sailed away.

αὐτοὶ = μόνου.

5. εἴσαν—εἶναι, the same transition III. 41 (σφρηγίς) σμαράγδου μὲν λίθου εἴσα, ἔργον δὲ ἦν Θεοδώρου, cf. on c. 13. 8.

10. διερχόμενον; this can hardly be right, as in any case we should expect διόντα, for, apart from this doubtful passage, ἔρχομαι is in Hdt. as in Attic confined to the pres. ind., the other parts of the pres. and the ipf. being supplied from εἶμι. ἀπικόμενον, the reading of the other family, satisfies the meaning, but does not account for διερχόμενον. Probably both are glosses on some other verb. Stein suggests διέρποντα, in

support of which might be cited the gloss *διέρπει· διέρχεται*, Hesych.

12. *ἔρκος* = *περίβολος*.

θεσμοφόρου; see on c. 16. 9.

14. *μέγαρον*, the *ἄδυτον* or *νεὼς* in its narrower sense, the *cella* in which were the images of the gods.

ὅ τι δῆ, *something or other*; *ὅστις δῆ* has become a mere adj. Cf. Thuc. VIII. 87 *ἐς τὴν Ἀσπενδον ἢ τινα δὴ γνώμῃ ἀφικνεῖται*.

15. *κινήσοντά τι τῶν ἀκινήτων*. Stein thinks that the reference is to some image, such as the Palladium, on the possession of which the safety of the city depended.

16. *τε—καί*, *parataxis*, see on c. 23. 1.

17. *πρόκατε· εὐθύς*; an Herodotean word.

18. *καταθρόσκοντα τὴν αἵμασιν*, like VII. 218 *καταβαίνειν τὸ ὄρος*.

CHAPTER CXXXV.

1. *φλαύρως ἔχων*; see on c. 94. 9.

9. *ἡσυχίῃ τῆς πολιορκίης*; a similar obj. gen. I. 45 *ἐπεῖτε ἡσυχίῃ τῶν ἀνθρώπων ἐγένετο περὶ τὸ σῆμα*. For *ἡσυχίῃ ἔσχε*, cf. I. 69 *καὶ γάρ τινες αὐτοὺς εὐεργεσίαι εἶχον ἐκ Κροίσου πρότερον ἔτι γεγονυῖαι*.

11. *καταχρήσονται*. In Attic *διαχρῶμαι* is found in this sense and with the acc. on the analogy of *ἀποκτείνω*.

13. *ἔρσενά γόνον* = *ἄρρενας*, cf. Aesch. *Choeph.* 495, Eur. *Andr.* 23.

14. *οὐκ ἔα*; see on c. 109. 2.

15. *δεῖν*; see on c. 74. 3.

CHAPTER CXXXVI.

3. *ἔσχον ἐν στόμασι*, here in a bad sense; otherwise III. 157 *ιδόντες δὲ τοῦτο τὸ ἔργον οἱ Βαβυλώνιοι πάντες Ζώπυρον εἶχον ἐν στόμασι αἰνέοντες*.

6. *εἵνεκεν*. The technical term for this charge was *ἀπατήσεως τοῦ δήμου* (Meier u. Schömann, *Attische Process*² I. 424). *εἵνεκεν* is justly suspected by Herwerden.

10. *τῆς μάχης τε—πολλὰ ἐπιμεμνημένοι καὶ τὴν Δήμνου αἴρεσιν*. This use of the gen. and acc. together is at first sight

strange, but may be explained by taking the acc. as anticipatory of the *ὥς* clause, as a variation for *τὴν Ἀῆμον ὥς ἐλών*. Abicht and Stein seem to take *πολλὰ* as acc. governed by verb, *τῆς μάχης* as part. gen.

13. *προσγενομένου δέ*, i.e. the people found him guilty, but instead of the penalty of death proposed by the accuser, they imposed the milder alternative proposed by himself.

14. *κατά*; see on c. 58. 10.

15. *κατά*; see on c. 1. 6.

According to Ephoros (Nep. *Milt.* 7) Miltiades was thrown into prison because he could not pay the fine. A person condemned in a money penalty lost his civic rights till the fine was paid. The limit fixed for payment was the ninth prytany. The defendant might be kept in prison till the fine was paid; in some cases he might give securities. If payment was not made in the allotted time the fine was doubled, and if this was not paid, the property of the defaulter was confiscated. Any surplus was restored to him; if the property did not realise enough to pay the fine, he himself and his descendants remained *ἄτιμοι* till the fine was paid or remitted.

CHAPTER CXXXVII.

2. *Πελασγοί*. It is impossible to attach any meaning to this name. As has been remarked, the Pelasgi appear only to be driven away again. This appearance of the Pelasgi in Athens has nothing to do with the theory of Herodotus that the Athenians were Pelasgi before they became Hellenes (VIII. 44). These Pelasgi have obviously been introduced to explain the Pelasgicon. It has been suggested that this story was put in circulation by Hecataeus. Their alleged occupation of Lemnos served a double purpose; it accounted for the origin of the early population of the island, and it sufficiently excused the conduct of the Athenians in expelling them. But the name of the original inhabitants of Lemnos was not *Πελασγοί* but *Τυρσηνοί*, hence by a combination of these two things the Attic *Πελασγοί* are called *Τυρσηνοί*, Thuc. iv. 109 (Ed. Meyer, *Philo-*

logus, XLVIII. 467 sq.). It is worth noting that in 1886 inscriptions were found in Lemnos in a language which some have identified with Etruscan.

ἐπεῖτε—ἐξεβλήθησαν; the sentence is interrupted by the long parenthesis and never completed. The pass. to ἐκβάλλω is usually supplied by ἐκπίπτω, cf. Cobet *V. L.* 54 sq.

5. πλὴν τὰ λεγόμενα, cf. II. 130 αἵτινες μέντοι εἰσὶ, οὐχ ἔχω εἶπαι πλὴν ἢ τὰ λεγόμενα.

6. ἔφησε—λέγων ἀδίκως, i.e. used the expression ἀδίκως.

7. ἰδεῖν; see on c. 84. 6.

9. ὑπὸ τὸν Ὑμησόν, stretching away under Hymettus, for acc., cf. v. 10 τὰ ὑπὸ τὴν ἄρκτον ἀοίκητα δοκεῖ εἶναι διὰ τὰ ψύχρα, II. E. 267 ὅσσοι ἔασιν ὑπ' ἡῷ τ' ἡέλιόν τε.

10. τοῦ τεύχεος, the Πελασγικόν, or rather Πελαργικόν (which is shewn by inscr. to have been the Attic form). It seems not to have run continuously round the Acropolis, but to have been erected only at points where the natural defences were insufficient, especially on the W., N.E., E. and S.E. sides. It is said to have had nine gates. These must be looked for on the west side of the Acropolis, where it is most accessible. In a narrower sense the name Pelasgicon was given to a tract of land on the west side of the Acropolis, originally doubtless that enclosed by the wall. It covered a considerable area, and enclosed many temples.

13. φθόνον τε καὶ ἕμερον, subj. to inf.

15. ὥς δὲ—ἐξελάσαι; see on c. 54. 7.

κατοικημένους. Hdt. often uses οἶκημαι and κατοίκημαι in a pres. sense. Similarly κατοίκημαι in Thuc.

18. γάρ here introduces something necessary for the understanding of what follows.

20. Ἐννεάκρουνον; this fountain lay by the bed of the Ilissus south of the Olympieum, where traces of it have been found. The old name was Καλλιρροή, the modern name is the same. The name Ἐννεάκρουνος was given it after it had been built over by the Pisistratidae, Thuc. II. 15. Its waters were used for many sacred purposes, Thuc. I. c.

τοῦτον τὸν χρόνον. Even in the times of the Homeric poems we find slaves, chiefly captives in war. At the same

time freeborn women and even princesses are found doing menial work, cf. X. 153, §. 71 sqq.

25. ἐπιχειρήσειν. The fut. here is strange; it might be defended however on the ground that ἐπιβουλεύω contains some notion of futurity, cf. iv. 111 βουλόμενοι - ἐκγενήσεσθαι, if the reading is right, and G.M.T. § 113. It is impossible to look upon ἐπιχειρήσειν of B² as representing any tradition. If any correction were necessary, it would be simplest to strike out the inf.

φανῆναι· φανεροὺς γενέσθαι, ἀλῶναι.

26. ἑωυτούς; αὐτοὶ would be more regular, but Hdt. in such cases often has the acc.

27. αὐτοῖσι; it is unnecessary to change this to ἑωυτοῖσι, see on the Dialect § 60.

30. ἄλλα χωρία, such as Placia and Scylace on the Propontis (i. 57), Samothrace ii. 51, Imbros v. 26.

31. καὶ δὴ καί; see on c. 21. 11.

CHAPTER CXXXVIII.

5. ἐν Βραυρωνί, on the E. coast of Attica. The Brauronia was a festival in honour of Artemis celebrated originally in Brauron, but afterwards in Athens; Mommsen, *Heortologie* 405 would put it on the 16th Munychion. It was a women's festival, at which mothers presented to the goddess their daughters between the age of five and ten. These were called ἄρατοι, cf. Arist. *Ilys.* 615 ἄρκτος ἢ Βραυρωνίοις with Schol.

17. πολλῶ; see on c. 11. 18.

18. λόγους, pl. as c. 86. 26.

19. δεινόν τι = δέος; in a different sense i. 61 τὸν δὲ δεινόν τι ἔσχε ἀτιμάζεσθαι πρὸς Πεισιστράτῳ.

ἐσέδυνε· εἰσῆλθε, c. 125. 27.

23. ἀνδρωθέντες δῆθεν is the reading of the mss., but δῆθεν has an ironical force alien to this passage. Krüger suggests δῆτα which is awkward after the preceding δῆτα. Probably Herwerden is right in expelling the words as having arisen by dittography from the preceding δῆθεν[τες].

28. τοὺς ἅμα Θόαντι, cf. iv. 145. τοὺς ἅμα Θόαντι = *Thoas and those with him* = the more usual ἀμφὶ or περὶ (e.g. i. 63,

III. 76, v. 65). According to the usual version king Thoas was saved by his daughter Hypsipyle.

29. *νενόμισται*, perf. in pres. sense.

30. *ἔργα Δήμνια*, cf. Aesch. (*Choeph.* 631 *ἤκασεν δέ τις το δεινὸν ἂν Λημνίοισι πῆμασιν*).

CHAPTER CXXXIX.

2. *οὔτε γῆ καρπὸν ἔφερε*. For this curse, cf. III. 65, ix. 93, Soph. *O. T.* 171. A similar belief is found in Irish legend—"He (Conchobar) never gave a judgment at a time when it was not permitted him, that he might not give a false judgment, that his crops might not be the worse of it," *Book of Leinster*, 106.

9. *δικάσωσι*. The verb *δικάζειν* is properly used of a third party to whom a dispute is submitted, but could hardly be used of one of the two parties. Hence Cobet is probably right in reading *δικαιῶσι*, cf. ix. 93 *πρὶν ἢ δίκας δῶσι τῶν ἐποίησαν, ταύτας τὰς αὐτὸς ἔλγεται καὶ δικαιοῖ*.

10. *ἐπαγγέλλοντο βουλόμενοι*, a rare use of the part. Stein compares VII. 27 *χρήματά τε ἐπαγγέλλετο βουλόμενος—παρέχειν*.

13. *ἐπιπλήην*, un-Attic.

17. *ἐξανύσῃ*, absol. as VIII. 183; so c. 40 *κατανύσας*.

19. *ἐπιστάμενοι*, *believing*, as often in Hdt.

CHAPTER CXL.

1. *τότε μὲν τοσαῦτα*, the same formula IV. 150.

κάρτα πολλοῖσι. According to Hdt. v. 26, 27, the island was conquered by the Persians after the Scythian expedition, and a Persian governor set over the native population. With regard to the date of the Athenian conquest Hdt. furnishes no definite information. Modern historians generally bring it into connexion with the Ionian revolt, supposing that Miltiades effected his conquest while the Persians had their hands full with subduing their rebellious subjects. Meyer, however (*Philologus* XLVIII. 473 sqq.), thinks that the stormy years of the Ionian revolt would not have sufficed for the conquest of the island and its colonisation by Athenian settlers, and that, if

the original inhabitants had been so recently dispossessed, the Persians would have restored them again. He supposes that in v. 26 Hdt. probably erred, and that the Persians under Otanes found there an Attic population. He would then put the Attic occupation much earlier, perhaps under the elder Miltiades, at all events in the time of the Pisistratidae, connecting it with the efforts of the latter to found an Athenian empire.

4. *κατεστηκότων*, of winds blowing steadily from the same quarter, cf. Thuc. vi. 10 *ἄνεμος κατὰ βορρᾶν ἱστηκώς*.

10. *συγγινωσκόμενοι*; see on c. 61. 10.

12. *παρέστησαν* serves as a sort of passive to the mid. *παραστήσασθαι*, to reduce.



COIN OF POSEIDONIA.

Poseidon with trident.

|

Same.

APPENDIX I.

ON THE BATTLE OF MARATHON.

“HEMMED in by a semicircle of hills the plain of Marathon extends itself along the East coast of Attica. It is about six miles in length, and three miles at its greatest breadth. Between and over the mountains several ways lead towards Athens; the coast-road between Agrieliki and the sea was alone passable for chariots; other paths lead through the mountains from the neighbourhood of Vrana, but these could be traversed only on foot. It was probably by Cephisia and the path leading over Aphorismus into the valley of Avlona that the Athenians marched to Marathon¹.” At the Northern and Southern extremities of the plain are marshes, that on the South, called Brexisa, is the smaller: it is passable in many parts, being most marshy at its borders, especially on the Eastern and Western sides. The marsh to the North of the plain is much more extensive in area, but, with the exception of some patches on the edges, particularly North-East towards Drakonera, it is dry in the end of summer. The plain is for the most part perfectly open, but to the south of the Charadra between Mt. Kotroni and the sea there is a sort of island of vineyards, intermingled with fruit and olive trees and an occasional pine or cypress². There are also some trees on the sandy shore north-west of the mouth of the channel Sutro.

¹ Duncker, *Sitzungsbericht der Berlin. Akad.* 1886, p. 403.

² Milchhöfer, in Curtius u. Kaupert, *Karten von Attica* Text III—VI. p. 45. According to Lohr, *Jahrbuch. f. Class. Phil.* 1883, p. 523, the plain is treeless, except that at the foot of Kotroni there are three or four rows of trees, almond, fig, and olive. In antiquity it was known as *ἐλαιόκομος*, *ἐλαιήεις*. According to Milchhöfer the fact that land in Greece is now under cultivation is good evidence that it was cultivated in antiquity, as the tendency rather has been to let land fall out of cultivation.



The object of the Persians in landing at Marathon was to be able to fight the Athenians on ground favourable to themselves. Thus they would naturally encamp in the northern part of the plain between Kató Suli and Drakonera, leaving the passes on the south open for the passage of the Athenian forces¹. The Athenian commanders would seek a place which would give them protection against the superior numbers of the enemy, and from which, if the Persians attempted to march past along the coast road—the only road passable for cavalry—they could fall upon them and break through their column. The narrow valley of Avlona, with the mountains rising abruptly on both sides, is an excellent position for a small army. The flanks would be protected by Kotroni on the left and Agrieliki on the right, and there would be no danger of being outflanked. It is here that the army of the Athenians is generally supposed to have taken up its position. Milchhöfer², however, finds objections to this position and would locate the Athenian camp at the foot of Agrieliki in the neighbourhood of the chapel of St Dimitrios. In the absence of any definite information it is impossible to point with certainty to the precise spot where the battle was fought. Some would put it between the Charadra and Brexisa³, with the Athenians facing north-east, the Persians south-west⁴. As this portion of the plain was probably in ancient times, as now, covered with vine and olive yards, Milchhöfer follows Eschenburg in seeking the scene

¹ Duncker, *op. cit.* 397.

² *Op. cit.* 52. His objections are that this position was too far from the coast road, that it would require very complicated manœuvres to bring an army out of it into battle array on the plain, and that it is doubtful whether they would have had a supply of water.

³ Busolt, *Griech. Gesch.* II. 79, after Duncker, *op. cit.* 405.

⁴ The Soros, formerly supposed to be the tomb of the Athenians, has been excavated by Schliemann and found to contain prehistoric graves. [Since the above was written, however, there has appeared in the *Berliner Philologische Wochenschrift* of September 13, 1890, an account of further excavations in the Soros, which have revealed a quantity of human bones and ashes, lecythi, etc., so that after all it is probably the tomb of the Athenians. If this be so, it is a strong proof that the battle was fought to the S. of the Charadra.]

of the battle to the north of the Charadra between Mt. Koraki and the sea. A run of eight stadia after they had got clear of the vineyards of Kotroni would have brought the Athenians beyond the Charadra, which in summer is dry. The course of the battle is in many points obscure, and there is no hope that it will ever become clear. Incomplete and unsatisfactory as in many ways it is, the narrative of Herodotus remains the oldest and most trustworthy source: any further details furnished by later writers are either attempts to fill up the gaps by conjecture, or they are taken from the later tradition that has been influenced by rhetorical motives¹. The chief of these later sources is the historian Ephorus². The following are the chief points in which he differs from Herodotus—(i) The council of war, in which it was determined to give battle, met not in the field but in Athens, and the subject of its deliberations was whether they should take the field or defend themselves behind their walls. (ii) The Plataeans joined the Athenians, not at Marathon but at Athens. (iii) The Greeks did not encamp over against the Persians for a considerable time, but gave battle on the following day. (iv) While Herodotus' account presupposes that the battle was fought on open ground, according to Ephorus the battle was fought at the foot of the mountains on ground not very open, and with trees in many places so that the Athenians might be protected from the enemy's cavalry. A consequence of this is that the Athenians must be supposed to have acted on the defensive, which is somewhat at variance with their *admirabilis pugnandi cupiditas* (Nep.

¹ Swoboda, *Wiener Studien*, vi. 18. For the rhetorical exaggerations with which the Attic orators adorned the battle cf. Isocr. *Panegyrr.* 7 σημείον δὲ τοῦ τάχους καὶ τῆς ἀμίλλης· τοὺς μὲν γὰρ ἡμετέρους προγόνους φασὶ τῆς αὐτῆς ἡμέρας πυθέσθαι τε τὴν ἀπόβασιν τῶν βαρβάρων καὶ βοηθήσαντας ἐπὶ τοὺς ὄρους τῆς χώρας μάχῃ νικήσαντας τρόπαιον στήσαι τῶν πολεμίων, and for still grosser exaggeration [Lys.] *Epitaph.* 21—26. On the other hand the enemies of Athens took advantage of the fragmentary narrative to characterise the battle as “a slight brush with the barbarians on their landing” (πρόσκρουσμα βραχὺ τοῖς βαρβάροις ἀπόβασιν, Plutarch, *de malign. Herod.* c. 26).

² His account is preserved in Nepos, *Miltiades*, cc. 4—6.

Milt. c. 5. 1). (v) While Herodotus gives the numbers neither of the Athenians nor of the Persians, Nepos gives the Athenians together with the Plataeans as ten thousand, and the Persian forces as consisting of two hundred thousand infantry and ten thousand cavalry. With regard to the first point, though at first sight it might seem more natural that a decision should be come to before the march took place, it may be remarked that, when they found themselves confronted by the superior forces of the Persians, the generals might well consider whether it was advisable to fight¹. When Ephorus says that the battle took place on the following day, this is an amendment of the rhetorical tradition according to which the battle was fought on the same day. As to his account of the battle, it is evidently an attempt to account for the absence of mention of the Persian cavalry, which must have puzzled ancient as well as modern readers^{2,3}.

This absence of mention of the Persian cavalry is the most striking gap in Herodotus' account of the battle, especially as we are told that the Persians landed at Marathon because the ground was most suitable for cavalry operations. Various explanations have been suggested, but, in the absence of any positive information, none of them rise above the level of more or less probable hypotheses. Curtius⁴ relying on a passage of Suidas⁵,

¹ Swoboda, *op. cit.* 12.

² *Op. cit.* 11.

³ Another short account is found in Suidas s.v. Ἰππίας, which agrees in some points with Ephorus—in the council at Athens, and in the strength of the Athenians: it agrees with Isocrates in putting the battle on the same day as the march to Marathon. Further, there is that of Trogus in the Epitome of Justins (2. 9), which resembles the two preceding, but avoids the inconsistency of Ephorus by making the Athenians attack the Persians *citato cursu*.

⁴ *Gött. Gelehrt. Anzeigen*, 1859, III. 2013 sq.; *Griech. Gesch.* II⁵. 24, and 824 sq.

⁵ Χωρὶς ἵππεῖς· Δάτιδος ἐμβαλόντος εἰς τὴν Ἀττικὴν τοὺς Ἰωνὰς φασιν ἀναχωρήσαντος αὐτοῦ ἀνελθόντας ἐπὶ τὰ δένδρα σημαίνειν τοῖς Ἀθηναίοις, ὥς εἶεν χωρὶς οἱ ἵππεῖς, καὶ Μιλτιάδην συνιέντα τὴν ἀποχώρησιν αὐτῶν συμβαλεῖν οὕτως καὶ νικῆσαι. The worthlessness of this notice has been repeatedly shewn. Cf. Noethe, *de pugna Marath.* 58. 61; Crusius, *Rhein. Mus.* XL. 316 sq.; Dümcker, *von Sybels Historische Zeitschrift* XLVI. 223 sq.; Swoboda, *op. cit.* 17.

started the theory that the shield was displayed *before* the battle as a signal that Athens lay open to attack, that the Persians at once proceeded to embark, and that Miltiades made the attack when the cavalry was already on board ship. This arbitrary treatment of tradition has met with little favour. The fact that the cavalry took no part in the battle, or at the most a very unimportant one, has been accounted for partly by the nature of the ground, partly by the speedy onset of the Athenians, which left the Persian commanders little time to send their cavalry against them, and, once they came to close quarters, the cavalry would be of no use. On the defeat of the wings they fled with them and embarked while their centre was still engaged in conflict. By the time that the Athenians had driven the centre to the sea, most of the ships had already put off. The Persian fugitives found probably only the ships furthest north by the Lake of Drakonera still drawn up on the shore, and here it was that the Persians thrust one another into the marsh as depicted in the picture in the Περικλῆς (Pausan. i. 32. 6)¹. The hypothesis of Curtius has again been taken up by Eschenburg from considerations of the nature of the ground, and the impossibility, in his opinion, of embarking the cavalry during the battle. He is followed by Milchhöfer (Curtius u. Kaupert, *Karten von Attica* Text III.—VI. p. 54).

With regard to the display of the shield it is impossible to arrive at any certain conclusion. Herodotus distinctly asserts that the shield was exhibited after the battle, when the Persians were already embarked. Those who hold with Curtius are driven to the supposition that Herodotus has here fallen into error. Grote thinks that it was intended to be seen before the battle, to bring part of the Persian fleet round to Phalerum, while the army remained and fought at Marathon. Duncker supposes that it was a sign that all was ready at Athens for betraying the city to the Persians, so that the signal might still have been of significance. It is impossible to get beyond mere hypotheses.

¹ Duncker, *von Sybels Histor. Zeitschrift* XLVI. 250, *Sitzungsbericht der Berliner Akad.* 1886, 409.

APPENDIX II.

SOME ADDITIONAL REMARKS ON THE POLEMARCH AND THE STRATEGI (to pp. 188, 191).

THE recently published treatise *On the Athenian Constitution*, ascribed to Aristotle, has thrown some fresh light on the history of these offices. This information could not be incorporated in the notes, and, at the same time, is so important that it deserves some mention. Briefly it is as follows.

The office of Polemarch goes back to the time of the kings; originally he was commander-in-chief under an unwarlike sovereign (c. 3 [δευτ]έρα δ' ἐπικατέστη [πολε]μαρχία διὰ τοῦ (τὸ?) γενέσθαι τινὰς τῶν βασιλέων τὰ πολέμια μαλ[ακοίς]). Under the constitution of Cleisthenes the Polemarch is spoken of as leader of the whole army (c. 22 τοὺς στρατηγοὺς ἡροῦντο κατὰ φυλὰς, ἐξ ἐκάστης φυλῆς ἓνα, τῆς δὲ ἀπάσης στρατιᾶς ἡγεμὼν ἦν ὁ πολέμαρχος). The account of the battle of Marathon, however, shews that this leadership must have been of a very modified nature, since on a campaign the actual command lay with the strategi in rotation. The belief that Herodotus is in error in speaking of the Polemarch as appointed by lot is confirmed; only the lot was introduced, or rather re-introduced, in the election of the archons in B.C. 487. Reverting to the constitution of Solon, the Athenians selected the archons by lot from a body of 500 (Mr Kenyon suggests that this is a mistake for 100, the number in the author's own time, see below, φ' for ρ') selected by the people (c. 22 ἐκνέμεισαν τοὺς ἐννέα ἄρχοντας κατὰ φυλὰς ἐκ τῶν προκριθέντων ἐπὶ τῶν δημοτῶν πεντακοσίων τοῖς μετὰ τὴν τυραννίδα πρῶτον (οἱ δὲ πρό-

τερος πάντες ἦσαν αἵρετοί)). This method of election continued till some period after the sixth year from the death of Ephialtes, with this difference, that then the archonship was thrown open to the ζευγίται (c. 26 τὴν δὲ τῶν ἐννέα ἀρχόντων αἵρεσιν οὐκ ἐκλίνουν, ἀλλ' ἔκτῳ ἔτει μετὰ τὸν Ἐφιάλτου θάνατον ἐγνώσαν καὶ ἐκ ζευγιτῶν προκρίνεσθαι τοὺς κληρωσομένους τῶν ἐννέα ἀρχόντων). Finally 100 men were chosen by lot, 10 from each tribe, and the archons selected by lot from them (c. 8 ὅθεν διαμένει ταῖς φυλαῖς τὸ δέκα κληροῦν ἐκάστην, εἴτ' ἐκ τούτων κναμεύειν]). The duties of the polemarch are described in c. 58 and are such as are known already through Pollux.

Strategi are mentioned under the Draconian constitution (c. 4). They are said to have been increased to ten twelve years before Marathon, *i.e.* in B.C. 501, when one was elected from each of the ten tribes (see quotation above). In the fourth century they were elected from the whole people without distinction of tribe (c. 61 στρατηγούς πρότερον μὲν ἀφ' <ἐκάστης> φυλῆς, νῦν δ' ἐξ ἀπάντων). The date of the election is also recorded; it took place in the first prytany after the sixth in which the omens were favourable (c. 44).

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